Everett Schneider.

HISTORY

of the

EVANGELICAL CHURCH

For the Use of Young People, Members of the Evangelical League of Christian Endeavor, Brotherhoods and other Groups

Revised and brought down to date

By

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Preface and Dedication

The first edition of this book was issued in 1913 under the title, "History of the Evangelical Association." It dealt only with that subject and brought the history up to that time. Since then many important events have occurred, the greatest of which was the merger of the United Evangelical Church and the Evangelical Association in the city of Detroit, Michigan, on October 14th, 1922.

It became necessary, therefore, to revise that History and bring it down to date, taking account of intervening events and developments. This is reason enough for this second and revised edition, which, I trust, will give the young people of our Church and all others who are interested a just and true idea of the Evangelical Church.

In the hope that this little volume may prove a real blessing to its readers and students and contribute something to the prosperity of our beloved Church, I hereby dedicate this brief History of the Evangelical Church to the young people and young ministers of the Church.

S. P. Spreng.

Naperville, Ill., September 21, 1927.

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CHAPTER I.

Origin and Early History.

IN THE providence of God, and by the natural laws of life the Church of Jesus Christ in modern times developed into many branches. Denominational groups dividing up into many branches grew from the first trunk of the living tree. This did not destroy the unity of the Church but manifested that unity in a multiplicity of activities and a variety of forms. The Evangelical Church is a branch, an integral part of the great Church, whose origin and segregation were so manifestly of God rather than of men that its legitimacy can not be reasonably questioned. Its roots extend down into the vital life of organic evangelicalism, while its activities developed in a well defined field of service. It was called into being for a specific purpose. It is, therefore, a Church vitally incorporated with the great body of the Church universal.

The Evangelical Church took its rise among the German citizens of Eastern Pennsyl-

vania, at the beginning of the nineteenth century, under the labors of Jacob Albright, a son of one of the early immigrants from Germany to this country.

ORIGIN.

Near the close of the seventeenth century there began a great migration from the land of Luther to America. This was due to the religious intolerance which resulted from the terms of the Peace of Westphalia in 1648, by which the Thirty Years' War was ended, but which accorded government recognition in Germany only to the Lutheran, Reformed and Roman Catholic Confessions. All who dared to differ from these or stand aloof from them were exposed to various forms of persecution. America offered freedom. Hence the migration. Among these the inhabitants of the Rhenish provinces of the Palatinate were the most unfortunate. Their lands had been devastated by a succession of wars; their liberties were gone. The only hope was, the New World.

The Mayflower of German immigration was the British ship Concord. This vessel brought the first colony of Germans to America in the autumn of 1683. They settled in the province

of William Penn. This tide of German immigration soon grew large. More than 30,000 families came between 1727 and 1776. They were practically all Protestants. Among these was John Albright (Albrecht), who came to America early in the eighteenth century and settled in Montgomery County, Pennsylvania, about three miles southeast from Pottstown, where Jacob Albright, the founder of our Church was born in a humble pioneer farm-house May 1, 1759.

But in the new country these people became worldly-minded and lost nearly all of their spiritual vitality. They had few if any religious leaders. Piety was almost unknown. Liberalism in thought and indifference to the moral code were almost universal. They were spiritually dead and ecclesiastically neglected. They were practically without pastors, churches and schools. Sabbath desecration, intemperance and immorality were common. Jacob Albright says: "We knew nothing of conversion; there was no trace of prayer-meetings, Bible study, family prayers, Sunday-schools or revivals. Hardly a show of godliness remained. The power thereof was outlawed as fanaticism."

It was in this unfavorable atmosphere that Jacob Albright grew to young manhood, with few if any opportunities or outward inducements for spiritual self-culture. In 1785 he was married to Catharine Cope. They had nine children, of whom, however, only three survived the father. Several of his children died in early youth and in rapid succession, and in the sorrow of his heart over their loss, and under the preaching of a pious minister of the German Reformed Church, named Anton Hautz, who preached the funeral sermons of his children, he was led to seek the Lord in deep repentance and with great fervor. This was in the year 1791, in his thirty-second year. After a severe struggle of soul he found peace in believing in Jesus and experienced a definite change of heart. He describes this experience as follows:

"In place of a worldly-minded spirit I was filled with a holy love for God and his word and for his true children. All depression of spirit was removed; sweet comfort and deep peace permeated my being; the Spirit of God witnessed that I was a child of God; one wave of joy after another swept over my soul and such ecstasy thrilled me as can not be described. In comparison with this all sinful pleasures and enjoyments were emptiness and vanity. My prayer was

answered. My soul was filled with gratitude and praise to God, the Giver of every good and perfect gift.''

Naturally and properly we trace the origin of the mighty evangelical movement which resulted in the organization of the Evangelical Church to this vital experience of Jacob Albright. It is the real key to the type of religion for which this Church has always stood. For Albright prayed much and served the Lord with diligence and fidelity from the time of his conversion. One of the first things he did after his conversion on his way home from Adam Riegel's house where his conversion had occurred, was to exhort a man whom he met to give his heart to God.

Almost immediately after his conversion Mr. Albright also united with the Methodist Episcopal Church, whose doctrine, polity, mode of worship and spiritual life strongly appealed to him. He proceeded to study the English language that he might be able to join more freely in worship. He was soon made an exhorter and later on a local preacher. He was a very acceptable public speaker and labored most effectively.

Soon he felt the call to preach. The thought of preaching did not at first enter his mind. He was far too modest for that. He depreciated his gifts and had a most exalted conception of the ministry and its requirements even in that early day. But he had intense zeal for souls, prayed much and studied deeply the needs of the people. He was impressed with the spiritual destitution of his German brethren and was filled with pity for them and strong desire for their salvation. This led him to pray for them. He prayed that God might raise up godly men to preach to them the pure Gospel, little thinking that God would answer by sending *him*. For while the Methodists were doing a mighty work among the English speaking people of the country, no one was concerned for the Germans. This preyed upon his mind and heart so that he could not rest. He longed to make them partakers of the same grace and happiness which he possessed. But from sheer timidity and deeply aware of his want of educational preparedness he hesitated and shrank from so great and solemn a task. He also knew full well what humiliation and hardship and self-crucifixion and persecution such a step would involve. But

he recognized only too clearly the voice of God. He could not resist.

Ultimately he overcame his scruples for he felt that his own peace of mind and his personal salvation were at stake. God answered his prayer by sending him out. This he was compelled to do without the encouragement or sanction of the Church to which he belonged, which caused him great sorrow. But necessity was upon him. He must preach or perish. He felt the immediacy of his call. It was thus that in October, 1796—mark well this date—Jacob Albright rode forth and began to preach the Gospel to those of his own race and tongue. It was almost the same time that William Cary, the pious and learned English cobbler went to India as the first missionary of modern times to the heathen, that Jacob Albright, the pious German-American brick and tile maker, went forth to do his epoch-making missionary work in Eastern Pennsylvania.

It soon became evident that he was a chosen vessel. He became known far and wide as a flaming evangelist. He preached in private houses, in market places, in barns, meadows,

groves, and if opportunity offered, in churches. After preaching a few times in his own neighborhood in Lancaster County, he sallied forth to preach in Montgomery County where he had been born and raised. He preached wherever there was an opening, extending his labors over Lancaster, Berks, Bucks and Northampton counties, and then west of the Susquehanna River into Northumberland, York and Cumberland counties, and then through Maryland to Viginia, through the Shenandoah valley, looking up the large German settlements.

As was to have been expected, persecution arose. He was maligned and slandered. He endured the lot of every pioneer in a good cause and truly suffered for righteousness' sake. But he endured as seeing him who is invisible, endured hardness as a good soldier of Jesus Christ. None of these things moved him. Jacob Albright deserves to rank with St. Paul, with Savanarola, with Huss; he belongs to the noble army of martyrs who counted not their lives dear unto themselves, who for the Gospel's sake endured the loss of all things—family, friends, home, health, wealth and all, and did it cheerfully.

While some mocked and reviled and persecuted, others became convinced of the error of their ways and began to pray. Multitudes flocked to his services. Many were converted. Finally it became apparent that though he had not contemplated such a step it would be necessary to effect some organization. Those converted under his labors were greatly in need of spiritual culture and protection. They were like lambs in the wilds. Moreover, they were naturally deeply attached to Mr. Albright, the instrument of their conversion. They found no place where they might worship with those of like mind. Indeed, they were cast out and like their leader grossly persecuted for no other reason than that they were seeking earnestly to save their souls. Mr. Albright saw this and finally in the year 1800 ventured upon this important step.

Three "Classes" were at first organized in as many different and separated communities: one in Berks County, at Coalbrookdale, called "Liesser's Class," one at Quakertown, Bucks County, called "Walter's Class," and another in Northampton County, known as "Philip's Class." For each of these a "Class leader" was

appointed, to hold the meetings, exercise discipline and carry on the work in the absence of Mr. Albright. This was the beginning of the organization which later developed into the Evangelical Church. Mr. Albright says of this step:

"I had now preached about four years, and had taken special care to go to such places as were specially in need, where godly living and discipline were unknown. I also sought by the grace of God given me to instruct the awakened and converted ones how to work out their salvation by means of united exercise in prayer and faith and to build one another up by mutual helpfulness. And God blessed the undertaking, so that many souls who had hitherto lived in darkness and ignorance were led into the light of gospel grace through the loving service and united effort of those who had been thus united. The Lord my Helper also strengthened my heart and my mind by His grace so that I was enabled not only to preach the pure truth of the gospel but to confirm the doctrine by my conduct."

Such then was the origin of the Evangelical Church. It was not a separation from the Methodist nor any other Church as is so often asserted. Albright's relation to the Methodist Episcopal Church was always the most honorable and cordial. He loved the Methodist Church; its doctrine he believed with all his heart and taught with great clearness and power; its order

and polity were very satisfactory to him, and he found great encouragement and edification in the spiritual worship of the early Methodists. He was not converted in the Methodist Church nor through its instrumentality, but he was awakened under the ministry of a pious preacher of the Reformed Church and led or helped into the experience of saving grace by the prayers and good counsel of a godly layman, named Adam Riegel. He united with the Methodist Episcopal Church and felt perfectly at home. But he could not resist the Divine call to preach to his German compatriots. The Methodists were a great spiritual power in the land, but they had no interest in the Germans of Pennsylvania and failed to see the importance of directing these also to the Saviour. There is no doubt this was providential. God had another plan. The work could be better done by a Church that arose among the Germans and that understood the German mind and heart. God saved Jacob Albright in order to save the Germans. God directed in the organization of the Evangelical Church for this same purpose. Undeniably this was the primary purpose of the Spirit's moving in this matter. In

course of time the commission of the Church was extended. Today the Evangelical Church labors very largely, and in large portions of the United States and Canada, exclusively, in the English language. The transition was in some sections very rapid and came early, and in others it was retarded. But the effect of the world war of 1914 to 1918, greatly accelerated the movement for the elimination of worship in the German tongue, until now the work of our Church on this western continent, is carried on, almost exclusively in the language of the country, as it should be. There are congregations and communities, particularly in the West and North West of the United States and Canada, where colonies of so-called Russian Germans exist who have more recently come into this country, among whom the work must of necessity be carried on in the German language. We are fortunate in being one of the few denominations that can do this work.

The fact is that today the representatives of our Church are laboring in eight or ten different languages in all parts of the world, which is in full accord with the original Pentecostal com-

mission. In fact it would be better to preach the Gospel in a hundred tongues than in only one! The time will come when our Church will do this.

Among the early converts was John Walter, who soon became an effective helper. He was a young man deeply attached to his spiritual father. At first he took care of Mr. Albright's business in Lancaster County while the latter was away on his preaching tours, but it was soon evident that the Lord had other work for this young man. In 1802 he began to preach and astonished every one by his eloquence and spiritual power. Though he could not at first even read, yet he became one of the most celebrated preachers of his time. Multitudes flocked to hear him and hung entranced upon his lips. He was a very "son of thunder." His ability was recognized, not only by the common people, but by ministers and by scholarly men, who marvelled at his fluency of speech, his vivid imagination, his profound insight into the Scriptures. His assistance greatly encouraged Albright and mightily enhanced the work.

In 1803 the first great Council of the denom-

ination was held on November third. It consisted of seventeen men who recognized Jacob Albright as "a genuine Evangelical preacher," and solemnly consecrated him as a minister of the Gospel. They also declared the Holy Scriptures of the Old and New Testaments to be their "Rule of Faith and Practice," and gave Albright a written certificate of their confidence in him as a confessor of Christ in the universal Christian Church. This was signed by all present, designating themselves as "Elders." This consecration of Albright, while it would not pass as ecclesiastically valid in high church circles, where the myth of "apostolic succession" is insisted upon, yet the act was in very close similarity to the ordination which took place at Antioch, in Syria, in the year A. D. 43 or thereabouts, as recorded in Acts 13: 1-3. The first preachers were laymen; there was no apostle to lay hands upon the apostles. Barnabas and Saul were ordained by a company of laymen; in like manner Jacob Albright was ordained by a company of godly men who had the Holy Spirit resting upon them. Let the names of these men be here recorded: Besides JACOB ALBRIGHT

and his two youthful assistants, JOHN WALTER and ABRAHAM LIESSER, the following leading men were present and participated: JACOB PHILLIPS, GEORGE MILLER, CHARLES BISSEY, CONRAD PHILLIPS, JOHN BROPST, SOLOMON W. FRIDERICI, CHRISTIAN BROPST, GEORGE PHILLIPS, MICHAEL BROPST, SAMUEL LIESSER, PETER WALTER, ADAM MILLER, JACOB RIEDY and SOLOMON MILLER. These were the charter members of our denomination.

Following this Council came days of hard labor and often meager results. Much criticism and opposition were encountered. The number of converts increased slowly at first and persecution also increased. It was only the fact that they were soundly converted that enabled the associates of Albright to stand firm. It was also the day of small salaries. The amount the people contributed was equally distributed among the preachers and each man's share was $15.30! The people were poor, the country was new, the finances were not regulated, and the preachers were loth to press the matter. Be-

sides, living was cheap, every one lived economically, and the preachers as well as their horses were mostly kept by the people among whom they labored. But these men were much more concerned about the souls of men than about their salaries.

Thus things went on until 1807 when the first Conference, known as the "Original Conference," was held. The session was held in the month of November of that year in the home of Samuel Becker, at Muehlbach, (now Kleinfeltersville) Lebanon County, Penna. It consisted of all the itinerant ministers and local preachers, class leaders and exhorters. There were twenty-eight in all. At this Conference for the first time a name was adopted, "The Newly Formed Methodist Conference." This shows Albright's attachment to the Methodist body, and how little he contemplated a divisive movement. Here also a regular preacher's license was formulated and adopted. On the opposite page is a facsimile of this document, issued to John Dreisbach, the only document extant, according to the historian, R. Yeakel, that bears Jacob Albright's autograph.

This Conference recognized the necessity of having some rule of order and government and accordingly resolved to appoint Mr. Albright to compile a book of Discipline. In this connection they agreed to adopt the Episcopal form of church government.

They then solemnly elected Jacob Albright Bishop with plenary powers. George Miller was ordained an Elder and John Dreisbach and Jacob Frey were received as preachers on probation. It is plain that Mr. Albright and his associates planned entirely upon the model of the Methodist Episcopal Church. That was their view-point in all this preliminary and tentative legislation. They certainly elected Albright a Bishop in the Methodistic sense. He is therefore in fact the first Bishop of our Church. At this time there were 220 members and 5 preachers.

But Mr. Albright's health rapidly declined from this time. It had been undermined by constant exposure, privation and hardship. His constitution was not too rugged at best and could not endure the strain of such a life as he led. Frequently, too, he fasted for days and

Auf Bevollmächtigung der Neuformirten Methodisten Conferenz, die ein gutes Zeugniß gegeben, dem Johannes Trostlaf und willens ist ihn aufzunehmen als Prediger ---- in unsere Gemeinschaft; so gebe ich, der Unterschriebene, ihm die Erlaubniß das Amt nach unserer Ordnung zu bedienen, und auch dazu verordnet ist zum Prediger und Hirtenstab, so er sich gebührend nach Gottes Wort verhalten thut.

Den 14ten Hornung ---- 180[illegible] Jacob Albrecht

often prayed all night. He preached incessantly. On Easter in 1808 he held his last "big meeting" and stationed the preachers for the last time. A week later he met the preachers once more at the house of Peter Radenbach in Dauphin Co., Pa. He was so weak that he was confined to bed most of the time. He attempted to reach home but got no further than the house of George Becker at Kleinfeltersville. His disease had developed into quick consumption. His death occurred there May 18th, 1808, in the fiftieth year of his age. The historians tell us his departure was peaceful and heavenly. When he bade farewell to his friends the "chamber of death seemed filled with the glory and power of God." It seemed, indeed it was, "quite on the verge of Heaven."

The last scene is described by George Miller thus:

"He retained to the last the perfect use of his mental powers. A tranquility of mind which only the consciousness of a well-spent life and future blessedness can give, could be seen upon his countenance. . . . He gratefully praised his Maker for His providential care and guidance. . . . No one present remained unmoved. Every one desired to die as this good man died."

Albright's last word of advice to the ministers was:

"In all that you do, or think of doing, let your object be to enhance the glory of God, and advance the work of His grace in your hearts, as well as among your brethren and sisters; and be diligent co-workers with God, in the way He has pointed out to you, to which He will grant you His blessing."

Shortly before his departure he said to John Dreisbach who deplored the manifest decline of Mr. Albright's powers, in reference to the future of the work that lay so near their hearts:

"If it is the will of God that you should remain a Church, He will also provide for you in this respect; men will appear among you who will be able to accomplish that which I shall not be able to do. It is the work of God; it is in His hands; He will provide for it."

Thus this good man ended his useful life. But while he rests from his labors his works do follow him. His untimely death, much as it was deplored by his friends and followers and much as his enemies rejoiced over it, did not interrupt the progress of the work. It went right on. Others took up the work he laid down.

Three strong men were now at the helm—George Miller, John Walter and John Dreisbach. They were remarkably gifted and endowed for

the task. Miller was a stern disciplinarian, a man of method, a man of courage and faith and deep experience in the grace of God. He had good literary abilities and was instructed by his brethren to take up the work of compiling a discipline where Albright had laid it down. Walter, as we have seen, was a preacher par excellence, a pulpit orator, a man of persuasive eloquence, whose fiery spirit and splendid oratory greatly aided in gaining friends for the cause. Dreisbach, who became the first Presiding Elder, and who held the first license issued and signed by Albright, was a man of statesmanlike qualities, an organizer, a business man, a leader. He was recognized by men of the world as a man of keen intellect, and great good judgment. He was withal a preacher of rare skill. He was both saint and sage and was during all of his long life a tower of strength to the Church. These men carried on the work with courage, faith and prudence. In them Albright's prediction was verified and his faith fully justified.

CHAPTER II.

The Era of Organization.

ALBRIGHT'S death occurred before the Church had adopted any fixed polity or had any thorough organization. But Mr. Albright was a methodical man who loved order and system. He manifested that thoroughness which is characteristic of the German mind, and this characteristic impressed itself indelibly upon the movement which had originated in his labors. The men who were associated with him possessed this same spirit and accordingly they set about to perfect the organization for the purpose both of effective evangelism among the common people, and a truly evangelical ecclesiastical government.

After Albright's death George Miller, at the suggestion of his brethren, undertook to complete the compilation of a book of discipline. He finished his work in 1809. In the month of April of that year the second Conference was held in the house of George Miller in Berks County, Pa. It was attended by the itinerant

preachers. They were George Miller, John Walter, John Erb, John Dreisbach, Matthew Betz and Henry Niebel. Miller was chairman and Dreisbach secretary. There were no business rules as yet and but little knowledge of parliamentary practice. But by dint of grace and common-sense they managed to get through with their business. John Walter and John Dreisbach were elected Elders, and were afterwards ordained at a "big meeting" in the house of Henry Eby, near Lebanon, Pa. This was the second distinct ordination in the history of our Church.

The most important business of the session of 1809 was *the adoption of the Discipline* which Albright and Miller had prepared. The history of this Discipline is most interesting. In 1808 Rev. Henry Boehm, of the Methodist Episcopal Church, published a German edition of the Methodist Discipline which had been translated at his request by Ignatius Roemer, a Roman Catholic priest. Mr. Miller adopted the Articles of Faith and the Chapter on Christian Perfection verbatim and embodied them in his draft of the first Discipline. The polity so far as it was developed at the time was a modification of that

of the Methodist Episcopal Church. Miller at the request of the Conference published the little book in the same year and it sold rapidly. Its publication resulted in greatly strengthening the work, establishing order and encouraging the people.

This Conference also adopted a new name, "The So-called Albright People," in honor of the founder. But it was merely a tentative name.

At the next Conference session in 1810 business rules were adopted, and the principle of government by majorities put into practice. At this Conference the practice of signing the proceedings on the part of the members in token of acquiescence and obedience was introduced and ever since observed at Annual and General Conferences.

During this year John Walter, who was a hymn-writer of no mean ability, published a small collection of evangelical hymns, the first in use in the Church, which proved a great blessing. Dreisbach also published a small Catechism at this time.

Some time during this year a momentous interview took place between John Dreisbach and

Bishop Francis Asbury, of the Methodist Episcopal Church. While these two men travelled together the subject of union between the two Churches was taken up and thoroughly discussed. Briefly stated, Asbury invited Dreisbach to join the Methodist Church and preach in both the German and English languages. This Dreisbach declined because he regarded it as treachery to the "Albright People" for him to do so, though the offer of the Bishop was flattering as he confessed. He told the Bishop that he and his fellow-workers believed themselves called to labor principally among the Germans. Asbury replied that in his judgment the German language had no future in this country. Dreisbach then proposed that if the Methodist Church would give him and his brethren German circuits, districts and conferences, they would be willing to come over in a body and have one Church government. "This," replied the Bishop, "would be inexpedient." There the matter ended for the time being at least. Was not this a remarkable occurrence? Why did not Bishop Asbury see the wisdom of Dreisbach's proposal? He was usually astute and far-seeing. May it not be that the Lord veiled

his eyes as to the real future of the Germans in this country because He had other and better plans for their evangelization? If Asbury had accepted Dreisbach's proposition at that time it would have terminated the history of the Evangelical Association in 1810. But God wanted it otherwise. For He had far-reaching purposes and plans for the Evangelical Church.

So the work progressed, slowly but firmly. They were a closely knit company of believers, those early Evangelicals. They were called upon literally to grow under a weight. They met severe persecution from formalists and the immoral malcontents of the people. They were decried as fanatics, though they did nothing but preach and live the doctrine of salvation from sin. Gradually they introduced method into their work. In 1811 they took steps to introduce catechetical instruction of the youth. At the fifth Conference in 1812 it was ordered that parsonages be built. The sixth Conference adopted plans to expand and extend the work *westward.* By this time the membership numbered about 800, and the preachers numbered 15.

At the seventh Conference in 1814 John Dreisbach was elected Presiding Elder. He

thus became the first incumbent of this important office. He was in every way, by equipment, experience and leadership fitted for this position. It was a year of marked progress. Camp-meetings had been introduced and proved a mighty means of revival, conversion and expansion. "Big meetings," quarterly meetings, and similar gatherings were greatly blessed in the salvation of many.

The two great events of 1815 were the first visit of John Dreisbach to Philadelphia, and the death of George Miller.

In 1816 a most important session of the original Conference was held. John Dreisbach was chairman and Henry Niebel secretary. The States of Ohio and New York were taken up as new mission fields. The salaries of the preachers were ordered increased. The first General Conference of the church was called to meet in October of that year. Up to this time the original Conference had been the governing body and had exercised the authority of a General as well as an Annual Conference. But now, under the new Discipline, these functions were separated and more clearly defined.

The following delegates were elected to the first General Conference: John Dreisbach, Henry Niebel, John Walter, Leonhart Zimmerman, John Erb, John Stambach, John Kleinfelter, Solomon Miller, John Dehoff, David Thomas, Adam Ettinger, John Frueh. Thus this first General Conference was a delegated body.

Meanwhile Dreisbach also went to Philadelphia and purchased material and machinery with which it was contemplated to begin a printing business.

The first General Conference met at the home of Martin Dreisbach, Buffalo Valley, Union County, Pa., October 14, 1816. In the words of the first historian of the Church, Rev. W. W. Orwig, "To promote the interests of a printing and book establishment, and to deliberate upon a union between the Evangelical Association and the United Brethren in Christ, seem to have been the chief objects of this Conference." There were influential men in both churches, notably Bishop Newcomer of the United Brethren Church, and John Dreisbach of our Church, who greatly favored union, believing it would be an advantage to the work of the Lord. The matter was discussed at length and a further

conference was planned; however, nothing tangible ever came of this attempt.

This first General Conference adopted the name, "The Evangelical Association,"—in German, "*Die Evangelische Gemeinschaft,*" a name which was very fitting in German, in which language the business was done in those days, and had this name been properly translated at the time there probably would have been less dissatisfaction with it. "Communion" would have been a more adequate rendering of the word "*Gemeinschaft.*" However the name Evangelical Association was retained until the time of the division, and by one part of the divided church, until at the time of the Merger of the Evangelical Association with the United Evangelical Church in 1922, the name was dropped entirely and the new name, *The Evangelical Church*, adopted, except that the name *Evangelische Gemeinschaft* is retained for the Church in Europe, in Germany, Switzerland, Poland and Latvia. For France its equivalent in French: "Eglise de L'Evangile," was adopted by the General Conference of 1926.

This General Conference ordered the publi-

cation of the first hymn book of the Church, "*Evangelisches Saitenspiel,*" or "Evangelical Harp." It was a collection of popular hymns and songs and choruses compiled by Rev. John Dreisbach and Rev. Henry Niebel. The Conference also ordered a new edition of the Discipline.

During this year, furthermore, the first church building of the denomination was erected in New Berlin, Pennsylvania, where also the first Publishing House was established that same year. New Berlin thus became for the time the Headquarters of the denomination.

Progress was again slow at this period and greatly hindered by various causes. One great cause was that on account of inadequate salaries many preachers were compelled to locate. Thus the ranks of the ministry were depleted and there was much discouragement. But in 1823 a notable revival broke out in Orwigsburg, Pa., which continued for years, in which many future preachers were converted, conspicuous among them being W. W. Orwig and Charles Hammer. Both of these men became mighty factors in the later development and extension of the Church.

At the Conference session of 1825—for there was as yet but one Annual Conference up to this time—a new name, destined to be great in the annals of the Church appears: JOHN SEYBERT was elected Presiding Elder.

In 1826 both a General and an Annual Conference were held at the same place and time. At this General Conference a second Annual Conference district was formed and a second Annual Conference created in Ohio. The Conferences were called the "Eastern" and the "Western" respectively. Accordingly in 1827 two Conferences were held for the first time. The first session of the Western Conference, as it was at first called, was held May 27th, in the home of Henry Rauch, in Wayne County, O. Adam Kleinfelter was elected chairman and Joseph Long secretary.

The period from 1816 to 1840 was one of territorial expansion. Westward the star of empire took its way. Missionaries like Charles Hammer and John Seybert pushed the war into the regions beyond. The work in Ohio made rapid strides. The pioneer missionaries found many open doors and hungry hearts. There was

before them a harvest field ripe unto harvest. "And there were many adversaries." In 1837 the work was extended to Illinois. The Esher family and others had migrated to the vicinity of Chicago, then a little village. John Butz first labored here. Jacob Boas was the first appointed to that field. The first organizations were at Des Plaines, Naperville and Chicago. In 1839 the work was carried into Michigan by Solomon Altimos. In the East there was also constant extension of the work. Mighty revivals took place in Pennsylvania. John Seybert pushed into western Pennsylvania and founded a substantial and fruitful work at Warren. Others went into New York state and pushed westward to Buffalo.

At the General Conference in 1830 the Articles of Faith were revised and abbreviated so that the controversial element which had characterized the first form, was to some extent eliminated. John Seybert and Thomas Buck were the principal revisers; Adam Ettinger and John Dreisbach edited the English version. At this time appear the first references to work in the English language. There were some preach-

ers who could preach only in English. But a resolution was adopted insisting upon confining our labors principally to the German, which greatly discouraged the English brethren. Nevertheless this General Conference ordered the publication of the Book of Discipline in the English language. These men were not prejudiced against the English in general, but they were open to the leading of Providence in this matter. They were for the most part American-born Germans. They manifestly had a great field almost to themselves, for the Methodists pursued their original purpose to labor among the English speaking people, and the United Brethren, who had also begun in German, were already rapidly abandoning that field. This but emphasized the duty of the Evangelical Association.

There was also much agitation on the subject of the Episcopacy at this time, although the Church as yet had elected no one to this office since the death of Albright, and the adoption of the Discipline. Not until 1839 was this high office filled, by the election of John Seybert. But while the original powers of the office as exer-

cised by Albright were plenary in the Methodist sense, they were afterwards modified. At first the Bishop stationed the preachers alone. But it was then ordained that he should do so with the assistance of the Presiding Elders. Originally the Bishop had always been eligible for election. The General Conference limited the tenure to two terms at its session in 1830. Later this rule was again abrogated, and the Bishop made eligible at all times.

At its session in 1832 the Western Conference resolved to create a fund for the support of superannuated preachers and the widows and children of deceased ministers. This step was the inception of the Charitable Society now incorporated in Pennsylvania. The salaries of the preachers were still woefully inadequate, and this continued to be a burning issue among the brethren. None but heroes would or could continue in the work under such conditions. While this situation depleted the ministry, it must be conceded that it in some ways increased its per capita efficiency, because none but the most zealous stayed in the ministry. For instance in 1834 the total contributions for ministers amounted

to $2,469.02. This sum was divided among *thirty-five* men, for salary, clothing and travelling expenses! John Seybert as Presiding Elder did a Herculean work for a salary of $50.12! In addition to this he had an allowance of the same amount for clothing and not one cent for travelling expenses. There was much legislation upon this troublesome subject and there was a gradual improvement, but still far from what it should have been.

The General Conference of 1835 which met at Orwigsburg, Pa., the scene of the great revival, inaugurated the movement to organize Sunday-schools wherever possible. About this time the first Sunday-schools in our Church were organized, one in Lebanon, Pa. It has been matter of some controversy as to which was really the first, but they all began nearly at the same time.

This General Conference founded and created the *Christliche Botschafter.* This was a measure of far-reaching importance. The influence of the *Botschafter* upon the life and growth of the Church has been immeasurable. It is not only the first and oldest German weekly Church

paper in the United States, but is to this day a valuable asset to the Church, though by reason of the constant decrease in the number of German speaking people in this country, its field of service is limited. It has led in forward movements, has promoted new enterprises, stimulated the aggressive spirit of the Church, and almost created our missionary society, our educational institutions and our work in Europe. Even the enterprise of founding this great paper of which every Evangelical may well feel proud, encountered opposition at first. But the leaders of those days were not afraid of opposition; when they knew they were right they went ahead.

The year 1836 was an important one. It was in this year that the custom of holding protracted meetings was introduced. These meetings have been in vogue ever since and have been and still are a great factor in the salvation of sinners and in building up the Church. They give fine opportunities for evangelistic fervor and aggressiveness.

Up to this time the intervals between the General Conferences were somewhat irregular. Such

Conferences were held in 1832, 1835, and again in 1836 a special General Conference was held, beginning Nov. 14, in Somerset County, Pa. The chief great business of this Conference was the establishment of a Publishing House. There was, however, some opposition, on the ground, chiefly that it was premature. After a protracted debate, it was finally agreed that if sufficient money could be secured a beginning should be made the following year. Philip Wagner, John Rank and William W. Orwig were elected trustees and instructed to superintend and direct the enterprise. The appeal for funds met with a liberal response in which the ministers led, so that about new year a brick building was purchased in New Berlin, Pa., for this purpose. The enterprise soon approved itself as a most timely one and found such hearty support that in a short time all opposition ceased. It was realized that the Publishing House would be an important factor in the life of the Church and it has ever since been acknowledged to be the Headquarters if not the Head of the Church.

Another important event belonging to this period was the formation of the first missionary

societies. This was indeed an epoch in the history of the Church. The subject had been agitated and discussed in the Church paper and by such aggressive men as John Seybert, W. W. Orwig and others. At the session of the Eastern Conference in 1838 a missionary society was formed on motion of W. W. Orwig. This was the first Missionary Society in the Evangelical Church. The exact date of this important transaction is not given, but the Conference session at which it occurred lasted from March 28th to April 4th, 1838. Its object was declared to be "to make arrangements and provide means for the promotion and extension of the kingdom of God, by missionaries."

This action of the Eastern Conference greatly stimulated the missionary thought of the Church and resulted in the organization one year later, on March 1st, 1839, of the Parent Missionary Society of the Evangelical Association, as it was then called. On Christmas, 1838, a number of men met in the home of W. W. Orwig in New Berlin, and appointed a committee to draw up a Constitution for this purpose. On March 1st, 1839, a second meeting was held in the home of

John Dunkel, Union County, Pa., where the new Constitution was presented and unanimously adopted. It was organized as "The Missionary Society of the Evangelical Association," the name in which it was legally chartered and incorporated, and in which it continued to operate until its name was changed in 1922. Its first officers elected at this time were as follows:

John Seybert, President.
James Barber, Vice-President.
Daniel Berger, Vice-President.
George Brickley, Vice-President.
S. G. Miller, Secretary.
W. W. Orwig, Corresponding Secretary.
John S. Dunkel, Treasurer.

This was the beginning of organized, systematic missionary effort in the Church. It is true, all the work of our Church has always been essentially and really missionary work. We have always and all of us gone as those who are sent. But the organization of the Missionary Society gave the missionary impulse of the Church a mighty inspiration and made the effort definite and systematic. The *Christliche Botschafter* greatly aided in the work, created sentiment, stimulated giving, removed prejudices, and an-

swered objections. It helped every good movement in the Church.

This period closes with the General Conference of 1839 which met near Millheim, Center County, Pa., March 25th, 1839. Thomas Buck was chairman, and George Brickley, secretary. This General Conference began by creating a *Constitution,* limiting its own powers, which up to this time had been unlimited.

This Conference also adopted the rule ever since in our Discipline *prohibiting the use of spirituous liquors as a beverage* on the part of our members. Remember this was done in 1839.

This Conference limited the powers of the Episcopacy. Heretofore the Bishop had the power to station both Presiding Elders and preachers and in the intervals of the Conference transfer both *ad libitum.* There being no Bishop up to this time, this power was never actually exercised. But at this General Conference the first Bishop was elected under the Discipline. The choice fell upon John Seybert. This result was so unexpected to Seybert himself that he was overwhelmed. In this case most assuredly the office sought the man, not the man

the office. It was a most happy choice. Seybert's humility, his aggressive missionary spirit, his love for the brethren, his extraordinary singleness of purpose, and complete consecration to the will of God and the work of evangelization, his remarkable zeal for souls, peculiarly fitted him for leadership in those days. He was truly a burning and a shining light. John Seybert was apostolic in zeal and power. No man in any Church, in the nineteenth century more fully represented apostolic consecration than did John Seybert. Under his leadership the Church forged ahead with great strides.

Another important transaction of this General Conference was the formation of a third Annual Conference and a renaming of the two old ones. They were henceforth to be known as the East Pennsylvania, the Ohio, and the West Pennsylvania.

The delegate system was constitutionally introduced by this Conference. It was upon the whole one of the most important convocations ever held in the history of the Evangelical Church. It was marked by an aggressive spirit and took a number of forward steps.

With this General Conference and the legislation which it adopted the organization of the Church was given its permanent form.

It will be seen that this government is episcopal; the organization is connectional; the itinerant system was firmly established; the doctrine is Wesleyan Arminianism, with special emphasis upon the vital doctrines of salvation. Upon the whole our polity is a modification of that of the Methodist Church, the modifications being chiefly in the direction of greater democracy. Methodism, having taken its rise in Great Britain, and springing from the hierarchical Church of England, was naturally molded somewhat upon modified monarchical principles. The Evangelical Church being of distinctively American origin, felt deeply the influence of American institutions and spirit. Instead therefore of the appointing power being exercised from above, all offices are filled among us by election. All officers of the congregations, such as Class-leaders, Sunday-school Superintendents, are elected by the members, however, with the consent of the Preacher-in-charge. In the Conferences the Presiding

Elders are elected and stationed by the members of the Conference, instead of being appointed by the Bishop. These are some of the main distinctions of our polity. Presiding Elders and Bishops are always eligible for re-election; instead of the latter being chosen for life. Also before any Bishop was ever elected in our Church, the ceremony of the ordination of Bishops was consistently abolished, thus repudiating the idea of "once a Bishop always a Bishop."

Chapter III.

Era of Expansion.

FROM this time forward there was a steady advance on almost all lines. The Church grew in influence, and success attended her efforts in many places. With every year the borders were extended and the horizon widened. We can in this brief sketch point out only the most salient events, enabling the youthful reader to trace the story at least in outline.

In 1839 the first missionary was sent to the great city of New York to labor among the thousands of Germans there. Jacob Borkert was the first missionary. The work here was very difficult, expensive and slow. For years not much progress could be recorded. But at length the good seed sprang up and brought forth fruit.

This mission in New York served, however, to stimulate giving for missions. An era of missionary organization followed. Auxiliaries were organized in many congregations and

money began to flow into the treasury. The receipts for the first year of its existence as a Missionary Society amounted to $1,434.31, including $500.00 turned over by the Eastern Society previously organized. This was in 1840.

During 1840 the Ohio Conference pushed its lines into Wisconsin, then a Territory of the United States. The East Pennsylvania Conference began work in the city of Baltimore, where Jacob Boas was the first to labor. Here the work made rapid progress from the beginning owing to the fact in part that there was a nucleus of spiritually alive people to work with.

That same year the brethren Adam Stroh and John Hall began work in Cleveland, Ohio, which city was destined to become the headquarters of the denomination. The work was well begun but went forward slowly and amidst great difficulties for some years. But final victory was in due time recorded.

Work was also begun in Chicago that year, by the brethren Daniel Kern and Isaac Hoffert, who together travelled a circuit of 400 miles in circumference. Chicago then numbered 4,853 inhabitants, and the Evangelical Association

was the first Protestant Church to labor in German in this future giant city of the middle west. What a work we would have in this great and wonderful city if we had kept pace with its phenomenal growth! We have a great people in Chicago as it is.

In 1841 the new Bishop, John Seybert, made the first episcopal visit to the West, Illinois and Wisconsin, which were then the western outposts of the vast mission field of the Church. His visit gave the work a renewed impetus. At this time also an era of church building was inaugurated. The time of worship in barns and school houses and private homes was passing. But the first churches of the Evangelical Association were exceedingly plain and simple. They were not large as a rule, mostly built of lumber, without towers, bells or debts, according to the models which Bishop Seybert, who was desperately opposed to pride and extravagance of all sorts, suggested. The people were poor and could not build better churches at the time. And those churches were places of wonderful revivals, scenes of marvellous conversions, often literally shaken by the power of God when the Holy Ghost was poured out in answer to fer-

vent prayer. How the people prayed and wept and shouted in those little old churches!

Bishop Seybert became a mighty factor in building up the work. Among other things he stimulated the taste for good reading among preachers and people. In 1841 he alone gave the Publishing House an order for 23,725 books. Many of these were of course juvenile books. But the bill for the entire number was $4,406.25, and it required a four horse team to cart them from New Berlin to the canal for shipment.

At this time and for some years afterwards the subject of education was much agitated. The Christliche Botschafter took advanced ground upon the matter and began to urge the founding of institutions of learning, and a better educated ministry. Of course, there was opposition especially to the latter. This was due to the fact that the pastors of the old German churches of those days, who were mostly university trained men were for the most part lacking in vital godliness, were spiritually dead, and often morally loose. This was attributed to the fact that they were educated. But in time better counsels prevailed and it was seen that educa-

tion may be coexistent with piety, and that culture and godliness go hand in hand.

The eighth General Conference, the first regularly delegated General Conference, met October 23rd, 1843, in Greensburg, O. It was the first session of this body west of Pennsylvania and that fact alone marked it as an indicator of the changing base. This body made the Annual Conferences independent of each other in the matter of preachers' salary and other affairs which had not been the case heretofore. It passed resolutions to pay more attention to the English language; it raised the scale of preachers' salaries; it adopted strong resolutions in favor of education and especially urged a better intellectual equipment for the ministry; it arranged for the issue of a German and an English Hymn Book; it planned an extension of the business of the Publishing House.

At this time the work had been so extended that it was found entirely too large for one Bishop; hence after mature deliberation it resolved to elect two Bishops. Bishop Seybert was re-elected and Joseph Long was newly elected. Long was a distinguished man, a profound thinker, a great theologian, an extraordinary

preacher, equally fluent in both languages, somewhat stern in demeanor, and sometimes irascible, but of such sterling qualities of sincerity and such statesmanlike judgment, that despite his peculiarities he was greatly loved and trusted. Seybert and Long beautifully complemented each other and always labored together with the utmost harmony and good fellowship and mutual regard and confidence.

This General Conference created the Illinois Conference.

At this General Conference, Doctor William Nast, the Nestor of German Methodism in America was received, with two other gentlemen, as fraternal delegates from the General Conference of the Methodist Episcopal Church. He spoke strongly in favor of the closer union of the two churches in the interests of comity and more intimate relations. The friendly sentiments expressed by this distinguished divine and his fellow delegates were cordially reciprocated by the General Conference. The exchange of fraternal courtesies, the first tangible approach since the memorable interview between Bishop Asbury and John Dreisbach, was mutually agreeable and made a most favorable impression

upon all concerned, especially upon Dr. Nast and Mr. Dreisbach as they afterwards expressed themselves in the public prints.

The General Conference of 1847, which was held in New Berlin, Pa., founded an English Church organ, *The Evangelical Messenger,* and elected Nicholas Gehr editor of both papers, and Henry Fisher publisher. This body took further steps toward introducing schools of higher education, and spoke out very decidedly against secret societies.

Meanwhile the work had become international, having extended into Canada. Though John Dreisbach had visited the British Province in 1816, no actual work was undertaken there until 1837. Many Germans had migrated from the old world and the new into this fruitful land. Here they were a prey to religious deterioration and neglect. They were truly as sheep without a shepherd. The Evangelical Association is the only Church that ever did anything for the spiritual good of those German Canadians that is worth while and the work contributed very materially toward the building up of as fine a civilized state as has ever flourished on the earth. Today we have a prosperous work in the Do-

minion of Canada, extending not only to large portions of Ontario, but into the great Northwest, through the giant provinces of Manitoba, Saskatchewan and Alberta. Our membership (1927) numbers 9,892; ministers, itinerant and local, 100; Sunday-school scholars, 13,321.

On June 23, 1927, the former North West District of the Canada Conference, embracing charges in three of the great Provinces of the Dominion of Canada, Manitoba, Saskatchewan and Alberta, and up to this time constituting a Presiding Elder District, was organized into an Annual Missionary Conference by Bishop John S. Stamm, assisted by Bishop M. T. Maze, at Didsbury, Alberta. The Nestor of this vast territory comprising the largest Presiding Elder District in the Church, in point of distances, is REV. L. H. WAGNER, who for twenty years served as Presiding Elder and Superintendent. No one but God and he will ever know the toil and privation and hardship this man endured. But he never complained, nor did he ever claim any special credit for the service. He enjoyed the work and certainly rendered a type of pioneer service that is rare in

this day. During these twenty years the work had grown, expanded and strengthened. Many people were converted and saved. The new Conference starts out with 28 ministers, itinerant and local, 1,429 members and 3,130 Sunday-school scholars.

The year 1850 was the jubilee year of the Church. It was celebrated by special contributions to various missionary and church enterprises as thank-offerings to the Lord for His gracious help. During this year also the initial impulse was given toward the establishment of work in the Fatherland. At this time the West Pennsylvania Conference resolved to introduce the English language in its work.

The principal business of the tenth General Conference which was held at Flat Rock, O., in September, 1851, was that it took initiatory steps toward the removal of the Publishing House from New Berlin. Many cities were proposed but the choice finally fell upon Cleveland. A committee consisting of the following men was appointed to carry out this important project: John Dreisbach, Joseph Long, William W. Orwig, Henry Fisher and G. F. Spreng. The

removal was consummated in 1854. The Pittsburgh and Indiana Conferences were created at this time.

At this time the membership numbered 21,175, and the travelling preachers 195, with 185 local preachers.

About 1853 the subject of a mission in some foreign country began to interest many of the members. Money was also being collected for the mission begun in Germany. This was the beginning of a movement that became permanent and resulted in important missionary enterprises in later years.

The next General Conference held in Lebanon, Pa., beginning September 19th, 1855, took the first steps to organize the Sunday-school and Tract Society, ordered the formation of the Wisconsin Conference and directed the Board of Missions to inquire for suitable candidates for the foreign mission field.

In 1858 the first missionaries were sent to the territory of Kansas and to Nebraska. The Illinois and Ohio Conferences united in this enterprise, the former sending C. Berner and G. Fleischer and John F. Schreiber to work in that

field and the latter Michael J. Miller and Philip Porr. The Illinois Conference also sent ministers into Iowa at this time.

Meanwhile the work had been pushed into Minnesota by the Wisconsin Conference and the work of the Illinois in Iowa had developed so that the General Conference of 1859 formed the Iowa Conference.

The outstanding features of this period were (1) the apparent ebbing of the tide of spirituality coincident with the increase of wealth and comfort in the denomination, a tendency which caused the leaders, especially the watchful Bishops, Seybert and Long, much anxiety. They preached and wrote with vigor against the spirit of worldliness, accompanied by a corresponding formality in worship, and wordly conformity, especially manifest in the matter of dress, which these men greatly deplored. They were especially opposed to extravagance in dress and mode of living. Plainness, frugality and simplicity were the keynote in the traditional life of the early Evangelicals. Conformity to "style," and extravagance were regarded as of the devil, as utterly inconsistent for a Christian, and as sure

indications of spiritual decline. They urged economy in dress as a means of saving money for the Lord's cause.

(2) A grave controversy on the subject of entire sanctification took place about this time. The doctrine as taught in the chapter on "Christian Perfection" in our Discipline, was grievously criticised and attacked by some of the most popular men in the Church, and as vigorously endorsed and defended by others. This has always been regarded as a vital doctrine of salvation by our Church. From the days of Albright down preachers and people were urged to attain this experience as the only sure way to maintain a true Christian life, withstand the temptations of the world, the flesh and the devil, and realize the completeness of salvation from sin. But it was also for many years the storm center of controversy in the Church periodicals and in the Annual and General Conferences. This greatly disturbed the Church and hindered her prosperity. And not until it was settled did the Church fully recover her vigorous growth.

The General Conference of 1859 elected three Bishops. Bishop Seybert's health was failing,

Bishop Long was aging rapidly, and so William W. Orwig was newly elected in addition to the old Bishops. But Seybert was nearer the end of his career than many anticipated, and on January 4th, 1860, this incomparable itinerant Bishop and shepherd of souls, this peerless missionary leader, this saint in homespun, this evangel on horseback, this Christian patriot, this ecclesiastical statesman, peacefully and triumphantly passed "beyond the smiling and the weeping," at the home of Isaac Parker, near Bellevue, Ohio. His death caused universal sorrow. His remains lie buried in the cemetery at Flat Rock, O., where a simple, appropriate memorial marks his resting place. With him passed the last and typical embodiment of the early characteristics of our Church. As a soul-winner and pioneer missionary he has never been surpassed. His name remains among the imperishable treasures of our history. He was not great in the eyes of the world, but he was great in the sight of God.

The Civil War in the United States, whose shadows were already lying like a nightmare upon the heart of the nation, broke out during

this same year. The sin of slavery had brought the American nation to the point of disruption. That titanic struggle necessarily also affected the Church. But the Evangelical Church which had from the beginning been distinctly and positively anti-slavery, was also absolutely loyal to the Federal Government at Washington. Patriotism was always a part of our creed and practice.

The General Conference of 1863 created four new Conferences, the Canada, the Michigan, the Kansas, and the Germany. These transactions tell an eloquent story of progress and expansion. At this General Conference Joseph Long was re-elected and John J. Esher, of Illinois, newly elected to the office of Bishop. It also resolved to send two missionaries to the Pacific Coast, the States of California and Oregon. Thus the Church pushed her way in one leap across the barrier of the Rocky Mountains to the western bounds of the country. The days of narrowness and provincialism were gone forever. At this time the membership of the Church numbered 47,674; 742 ministers, 632 churches, 584 Sunday-schools, 26,000 scholars. This was an increase in four years of 9,304 members..

This General Conference also inaugurated a movement to found a Home for orphans, and recommended that the Conferences take the matter up. This resulted in the creation of the Ebenezer Orphan Home, located at Flat Rock, Seneca County, Ohio. The sad results of the war which left thousands of children fatherless made this a most timely and popular enterprise and proved a great blessing to many families.

At the General Conference of 1867 another attempt was made to unite the Evangelical Association and the Methodist Episcopal Church into one organic body. Dr. William Nast on the part of the Methodists as well as leading men among us, such as Rev. C. G. Koch, the editor of the *Christliche Botschafter*, were so strongly in favor of this and argued so persuasively for it that it came near passing. But the members of our General Conference were too deeply convinced that our work as a denomination was distinctive and necessary and providentially assigned to us, to justify a discontinuance of our denominational autonomy at that time.

In 1869 the Church suffered another great loss in the death of the Senior Bishop Joseph Long. Long was the peerless preacher of our

Church in his day. He was profound, spiritually mighty, a wonderful exponent of Scripture, an impressive orator, and a strict disciplinarian. His life was one long martyrdom, due to ill health. But he endured untold agony and hardship with amazing fortitude for Jesus' sake and the Gospel's. This left Bishop J. J. Esher alone to superintend the entire Church for over two years. Bishop Long's death occurred June 23rd, 1869, at his home near Forreston, Ill. It was as though some tall and stately oak, some monarch of the forest had fallen, leaving a great gap, causing an irreparable loss and profound sorrow throughout the Church.

On the 20th day of August, 1871, Father John Dreisbach, the patriarch of the Association, the first and only man to receive a preacher's license signed by Jacob Albright,* and the first incumbent of the office of Presiding Elder in the Church, passed to his eternal reward from his home in Circleville, Ohio, at the age of 82 years. He was the constructive statesman of his period, a man of fine business acumen, and general good judgment. These qualities were recognized by

*See page 21

men in all walks of life so that he was honored with a seat in the Legislative Assembly of Pennsylvania, and was at one time seriously and earnestly considered an available candidate for the governorship of the State. He was a preacher of great clearness and force, a theologian, and a special advocate, defender and exponent of the doctrine of entire sanctification. His interest in the welfare of the Church, his concern for the conservation of the ancient landmarks in doctrine, spirit and polity, lasted till the close of his long and useful career.

The General Conference, which met in Naperville, Ill., Oct. 12th, 1871, recorded a remarkable quadrennium of growth, the membership having increased one-fourth, as well as the Sunday-schools, and the property doubled in estimated value within the four years. The membership was now 78,011. Still another effort was made at union with the Methodist Episcopal Church, and while all concerned felt drawn toward each other, and parted with the most sincere and cordial feelings of good-will, yet the way did not open for actual union. This General Conference elected the following offi-

cers: Bishops, J. J. Esher and Reuben Yeakel, the former being re-elected and the latter newly elected; Rudolph Dubs re-elected editor of the *Christliche Botschafter;* Jacob Hartzler newly elected editor of the *Evangelical Messenger;* W. F. Schneider unanimously elected Publishing Agent by acclamation, the only instance of the kind on record. The *Evangelical Magazine* was converted into a literary and family monthly and added to the German Sunday-school department, and William Horn, of Wisconsin, elected editor; Jacob Young, of the Central Pennsylvania Conference, was elected editor of the *Living Epistle* and English Sunday-school literature. The *Living Epistle* was a monthly magazine devoted to the advocacy of the doctrine and experience of holiness, the only organ of any Church ever officially published, devoted to this cause, which shows the high ground taken by our Church during the days of the great holiness movement, upon this vital subject. Our denomination is also the only Church which devotes a Chapter in its Discipline to the elucidation of this doctrine which Bishop Peck of

the Methodist Episcopal Church designates as "The Central Idea of Christianity."

About this time also, former Bishop W. W. Orwig issued an important book in German, with the title "Die Heilsfuelle," ("The Fulness of Salvation"), which greatly helped to establish our people in a clear conception of a sane and biblical experience of full salvation from all sin.

At the annual meeting of the Board of Missions in 1874, the Board selected Japan as the most suitable field for our first venture into work among the non-Christian nations, and requested the General Conference to send two missionaries to that field.

The General Conference of 1875, which met October 14th, in Philadelphia, after a special season of united prayer solemnly and unanimously approved the choice of Japan as our mission field. This was after about thirty years of waiting, expectation and preparation. And now at last the work begun in such a humble way by Jacob Albright for the immediate benefit of the Pennsylvania Germans, was to extend even into Asia, and the Evangelical Asso-

ciation, as the Church was then called, took her place in the ranks of the churches for the evangelization of the world.

Three new Conferences were formed at this time, but instead of being formed on territorial lines they were formed on language lines. The transition into English had been so great in some portions of the Church, that it was thought best in order to conserve the German work, to organize several German Conferences. Accordingly the most of the German work on the Atlantic Seaboard, in the New York and East Pennsylvania Conferences was segregated and organized into the Atlantic Conference; the German work in the Ohio and Pittsburg Conferences, with a couple of charges in Western New York, were formed into the Erie Conference, and the English portion of the Iowa Conference was formed into an English Conference called the Des Moines Conference.

The elections resulted as follows: Four Bishops were elected: J. J. Esher and R. Yeakel were re-elected and Rudolph Dubs and Thomas Bowman were newly elected. Martin Lauer was elected editor of the *Botschafter,* Jacob

Hartzler, of the *Messenger,* W. F. Schneider, Publisher; W. Horn and H. J. Bowman, editors respectively of the German and English Monthlies, and Juvenile Literature.

The outstanding event of the ensuing quadrennium was the departure of the first missionaries of our Church to a non-Christian country. Up to this time our Church had confined its missionary efforts to the homeland and Europe. But the foreign field had made its appeal; the world-vision had dawned upon the mind of the Church; the cry of Pagan distress had been heard; the heart of the Church had felt the grip of the new movement; she had the consciousness that she had been entrusted with a world message; she could not longer resist the mighty impulse to go out into all the world; the spirit of conquest was upon her. For years funds had been contributed and a considerable sum had accumulated, a sum large enough to warrant at last an undertaking for which many had prayed and hoped. In the Spring of 1876 Dr. Frederick Krecker and his family, of East Pennsylvania, Rev. A. Halmhuber, of Germany, and Miss Rachel Hudson, were appointed to this

work and sailed for Japan. They were eagerly followed by the prayers, the hopes and cheer of the Church at large. Their departure greatly stimulated missionary interest and awakened among the people a deep desire for the coming of the Kingdom.

In 1879, Rev. William F. Schneider, who for some years had been a most energetic and successful Publishing Agent, died in the midst of his useful career; his death was a great shock and a most serious loss to the whole Church. But "God calls his workmen home and still carries on his work." And so others were found to take up the great burden he had laid down and carried forward with zeal, efficiency and success.

The General Conference of that year met in Chicago, the metropolis of the middle west. This General Conference re-elected but three Bishops, namely, Esher, Bowman and Dubs. Bishop R. Yeakel declined re-election and entered upon other duties. Rev. Martin Lauer, for four years editor of the *Christliche Botschafter,* was elected Senior Publisher, and Rev. William Yost, Junior Publisher. Rev. H. B. Hartzler was elected

editor of the *Evangelical Messenger,* and Rev. William Horn, for eight years the brilliant editor of the *Evangelical Magazine,* was elected editor of the *Christliche Botschafter.* Rev. C. A. Thomas, of the Canada Conference, was elected editor of *Das Evangelische Magazin.* Rev. H. J. Bowman was re-elected editor of *The Living Epistle* and English Sunday-school literature.

In 1883 the General Conference met in Allentown, Pa. At this General Conference the Woman's Missionary Society was authorized and given its charter.

In 1884 W. W. Orwig passed from labor to reward. This man was a large figure in the Church for many years. He was an aggressive leader, often far ahead of his time. He had unusual foresight, and was a noble type of constructive ecclesiastical statesmanship. He was a prime mover in the establishment of the first Book Concern, and it was largely through his effort that the publication of the *Christliche Botschafter* was undertaken. Twice he was its editor and as such advocated many of the most important forward movements of the Church.

He was also Publishing Agent. Orwig was one of the leaders and a charter member of the Missionary Society and its first Corresponding Secretary. He helped to organize the Charitable Society. He wrote the first History of the Evangelical Association under appointment by the General Conference. He was a pioneer in the advocacy of academic training and the establishment of institutions of learning, and was himself the founder and first Principal of Union Seminary in New Berlin, Pa. He was the author of several important books, a Catechism, a work on Pastoral Theology, and a book on the Fulness of Salvation, besides issuing a volume of sermons. He was a prolific and facile writer and labored indefatigably for more than half a century for the extension of the Lord's kingdom. For four years from 1859 to 1863 he was a Bishop of the Church. He was a clear thinker, a careful student, an industrious reader of books. He was a bold and skillful defender of the faith of the Fathers, and an especial champion of the doctrine of holiness. His record is an integral part of the history of the Church.

Rev. Charles Hammer died January 2, 1887,

in Cleveland, O. He was converted as a young man during the great Orwigsburg revival. Born in 1809, he was but nine years younger than the Church itself. He was one of the pioneers of the gospel in Ohio. He served for a number of terms as Book Agent, both in New Berlin and in Cleveland. From 1868 to 1876 he was Superintendent of the Orphan Home at Flat Rock, O. "Father Hammer," as he was affectionately called everywhere, was a pure-minded, gentle spirit, yet a man in the full sense of the word. He was godly, devout and humble, at the same time cheerful and optimistic. He had no sympathy with the tendency toward asceticism which was at one time so manifest in the Church, but interpreted religion in terms of good cheer and loyal service. He was noted for his power as a revivalist in the prime of his ministry. His life was a great asset to the Church for half a century. This one of the fathers of the Church I learned to know intimately during the first years of my ministry, and to know him was to esteem and love him. He will never be forgotten.

Solomon Neitz died May 11th, 1885. He was

a mighty man. He was marvelously gifted and one of the most eloquent pulpit orators of his time, not only in our Church, but in any Church. He was frequently proclaimed as the greatest German pulpit orator in the United States. He was the first to make a tour of inspection of our work in Europe, making this trip in place of Bishop Orwig, whose health did not permit him to go.

In 1887 the General Conference met in Buffalo, N. Y. It was the second time the city of Buffalo had entertained the General Conference of our Church. At this time Bishops Esher, Bowman and Dubs were re-elected. Martin Lauer and Henry Mattill were elected Publishers. Rev. William Horn was elected editor of the *Christliche Botschafter;* Rev. S. P. Spreng, editor of the *Evangelical Messenger,* and Rev. J. C. Hornberger, editor of the *Living Epistle* and English Sunday-school literature.

At this General Conference differences and difficulties which had been agitating the Church for several years reached an acute stage. Party spirit ran high. Adjustment became practically impossible, and an era of friction finally cul-

minated in gradual division. Feeling was intense simply because denominational spirit was very intense.

As a result, when the year 1891 came, the year for the next regular General Conference, two General Conferences met, one in Indianapolis, Indiana, and the other in Philadelphia, Pennsylvania, each claiming to be the lawful and regular General Conference of the Evangelical Association. Each elected a full quota of General officers, Bishops, Editors, Publishers, Secretaries, etc. This naturally led to litigation. Appeal was taken to the civil courts in at least six different states, to determine the legality of one or the other General Conference. This litigation was prolonged and costly. Naturally it did not tend to mitigate or remove the misunderstanding between the two groups, but rather and unfortunately aggravated the situation. When the courts of last resort had at last rendered their decision, the group whose delegates had met in Philadelphia, in 1891, met in a General Conference in October, 1894, in Naperville, Illinois, and organized The United Evangelical Church, adopted a Discipline and

proceeded to function as a denomination. Those who had met in 1891 in Indianapolis continued to function as the Evangelical Association. The two bodies labored side by side, often in the same localities and cities. Both recovered gradually from the disastrous consequences of the unfortunate division and entered into the work of soul winning with old time zeal, both adhering closely to the well established doctrinal standards and practical methods of the original body. New institutions and organizations were established as the exigencies of the times required.

As time passed, it became increasingly manifest that there was an irrepressible feeling of oneness in traditional background, in historical continuity and in Providential calling and destiny. Many in each group realized that owing to a common doctrinal heritage and an essential similarity in organization and polity, the two streams flowing for a time in separate channels should again meet and ultimately flow as one mighty river in one channel. Mutual approaches were broached and mutual friendship nourished and encouraged by leaders in both denominations. These attempts were in no sense due to

any failure or any apprehension for the future, so far as denominational success was concerned. Both churches were expanding and growing and prospering. Their educational, benevolent and missionary institutions and enterprises were generally vigorous and prosperous. But there was a growing conviction that we could do more and better work, united than separated.

As soon as the leaders and officials of the denominations took this attitude, and took steps for the two churches to get closer together, they were encouraged by the attitude manifested by the laity generally and by the young people of the two churches in particular. Joint meetings between young people's societies were suggested and held, especially in Chicago and then in other places, for the purpose of cultivating mutual fellowship, co-operation and understanding, and looking toward the ultimate reunion into one organic body of the spiritual sons and daughters of Jacob Albright. Old and young began to feel the urgency of the situation. We were no longer interested in the issues that had separated us and had kept us apart. We could see no valid reason for continued separate existence. We began to see the wastefulness in man power

and other material resources that was caused by the duplication of organizations and institutions designed to do the same or similar work. And so it came to pass that steps were taken looking toward a reunion of the two groups. Briefly and succinctly the story is told in the Book of Discipline as follows:

"At the end of the second decade of the separation the growing conviction, that the two Churches should be reunited, began to find articulate expression. The General Conference of the Evangelical Association of 1907, and that of the United Evangelical Church in 1910 took definite steps toward a reapproachment by the appointment of Commissions on Church Union and Federation. These Commissions, after a series of meetings agreed upon a partial Basis of Union in 1918, which Basis was unanimously ratified by the General Conference of the United Evangelical Church in 1918, and by the General Conference of the Evangelical Association in 1919.

"Commissions were again appointed which, in joint session in 1921, completed the Basis of Union. This Basis of Union was submitted to

the Annual Conferences of both denominations, receiving the required constitutional majority in both Churches. At a Special Session of the General Conference of the Evangelical Association, and at a regular Session of the General Conference of the United Evangelical Church, meeting simultaneously during the month of October, 1922, the adoption of the Discipline and Basis of Union was consummated, and on October 14th, 1922, in the General Conference of the Evangelical Church, the two Churches were united under the name of The Evangelical Church."

This important and epoch making event took place in the Mack Avenue Church in the city of Detroit, Michigan, in the presence of a vast number of Evangelicals from all parts of this country and Canada, and amid scenes of extraordinary rejoicing and soulful thanksgiving and praise to God.

It is worthy of note here that in the accomplishment of this Merger and reunion, the Evangelical Church has written a new and notable chapter in Church History on the North American Continent, in that it is the first prominent

instance on record when two ecclesiastical bodies that had separated for any reason,—and alas, there are unfortunately many such cases,—came together again and were organically reunited within the life time of at least some of those who witnessed and perhaps participated in the division. It is acknowledged by the leaders of other denominations that we have set a wholesome and stimulating example, and have made a most valuable contribution to the movement for closer union of the churches of Christ in America. "And what God hath joined together, let no man put asunder"!

During this period of separate organization much progress was made in both bodies. Successful efforts were made and effective measures adopted to meet growing needs and changing conditions. The United Evangelical Church soon after its own organization proceeded to organize a young people's society under the name of the "Keystone League of Christian Endeavor," and the Evangelical Association at the General Conference of 1891 created "The Young People's Alliance." The interdenominational Society of Christian Endeavor, founded

by the late Dr. Francis E. Clark, led the way, and became exceedingly popular. Our Evangelical churches felt the need of a similar organization, but with the denoimational stamp and under denominational auspices. It was felt necessary to take this step in order to conserve our denominational consciousness in the minds of our growing youth, and our young people responded eagerly to the new challenge. There is no doubt that the organization of our own young people's societies, which brought the young people of the Church into co-operation and fellowship and acquaintance, exerted a wholesome influence upon them and did much to stimulate denominational loyalty and interest. It made it possible to cultivate the spiritual life of our young people along lines of Evangelical thinking and to direct their activities in channels of denominational service.

Meanwhile also Lay representation was introduced by both churches. The United Evangelical Church introduced equal lay representation in Annual and General Conference bodies from the beginning of their organization. The Evangelical Association introduced lay representation

on a pro rata basis. In both bodies this step proved of the utmost value to the cause. It not only gave recognition to the laity in the legislative, administrative and governing bodies of the Church, but it brought out the lay talent of the Church and immensely increased their influence in the councils of the Church. It brought the practical knowledge of Evangelical business men to bear upon the practical problems of the Church. It greatly increased mutual understanding between ministers and laymen, and by that token increased also mutual confidence between them, thus greatly strengthening the Church in every way.

Numerical progress was also very marked in the two bodies during this interval of separate functioning. At the time of the separation in 1891 the total membership was reported at 150,234. At the time of the Merger in 1922, after a period of thirty-one years, the combined membership of the two bodies was reported at 253,417, a total net gain of over 103,000. It is thought necessary to an understanding of the unbroken current of our history to make these few observations and records of this interval.

Let us thank God that the two streams flowing for a while in separate and somewhat divergent channels have again been brought together in the larger and deeper channel of a common life flowing with ever increasing power, widening influence and deepening spirituality.

The Evangelical Church Today

Here are the impressive figures for 1926:

Total Membership, 251,704. This includes Europe with 32,892, Canada 9,892, Japan 1,887, China 1,664.

Total Membership, 253,417. This includes cluding Europe with 45,238.

There are 30 Annual Conferences, including 2 in Canada, 3 in Europe and one in Japan.

The Church owns property valued conservatively at $31,877,078.

It has 2,536 church edifices, 1,309 parsonages, and 2,347 itinerant and local preachers.

It is at work in four continents, North America, Europe, Asia and Africa, and preaches the Gospel in eight languages and under ten flags. The sun never sets upon our work and our workers. Behold, what God hath wrought!

CHAPTER IV

The Evangelical Church in Europe.

I. Germany

IT PERHAPS never occurred to Jacob Albright that the movement begun under his ministry was to become international in its scope. He thought only of his German fellow-citizens in America and their spiritual needs. Yet fifty years after the original movement began it was transplanted to the soil of Germany itself. While Albright did not anticipate such an outcome, his distinguished co-laborer, John Walter, boldly predicted it.

In 1845 a German, named Sebastian Kurz, who had been converted under the labors of the Evangelical preachers in Pennsylvania, felt that the burden of the Lord was laid upon him, and moved by the Spirit of God, went to the Fatherland and labored with great fervor and success in Wuerttemberg. He stirred the whole Church by his fervent appeals and his fascinating reports in our German Church paper, the

Christliche Botschafter, in behalf of this work. He described the need of the German people as he saw and felt it. He appealed for aid. The heart of the Church was touched. The feeling of obligation was aroused. Soon money began to flow into the missionary treasury for a mission in Germany. The various Annual Conferences took the initiative by urging the Board of Missions to open this new field. The missionary impulse of the Church was mightily stirred and sought for an outlet. Calls were sent out for volunteers. The Special Board appointed for this purpose by the Annual Conferences held a session in Pittsburg, Pa., September 9th, 1850, to take definite steps. The movement was on.

The work spread gradually to other portions of Germany, and created a great stir almost everywhere. The preaching of the Gospel by American missionaries in a Christian land was in many cases bitterly resented. Germany, the land of the Reformation, did not need missionaries! It was regarded as an insult to the intelligence and orthodoxy and piety of the German State Church. Was there any justification for such an invasion? Let us see! Without here

going into details, it is the testimony of the best authorities and the admission of the better class of State Church pastors of the time that rationalism and worse prevailed in the pulpit, loose morals pervaded the masses of the people, and real vital godliness was very rare indeed. The doctrine of conversion was not proclaimed and the experience of conversion was almost unknown. The Church was paralyzed with religious indifference and utterly formal in her worship. It had form without spirit or power. In short the people were not saved.

In addition to this the political condition of Germany was most deplorable. This great people was dismembered and divided into a number of small independent states without unity or cohesion and therefore a prey to their common enemies. Division weakened them and made them an easy prey to invading armies. The nation needed unifying. In this situation the only remedy was, first of all, an infusion of vital godliness, which should create a new dynamic for national life. The German race needed the living gospel to make it possible to truly meet their national destiny. The power must come from without. It was not within the Ger-

man national life. God intended that the German people should join the forces of Protestantism, should form an alliance with the Protestant nations of the earth in providing the means for the evangelization of the world. He called the Evangelical Association to join with other American churches and with the more spiritual elements of the German Church itself, in revitalizing this great nation. This is sufficient reason why we should have entered Germany and why we should continue to foster and sustain this wonderful work of grace in the Fatherland.

In full view of these urgent conditions, the Board of Missions, at its special meeting in Pittsburg, appointed Rev. John C. Link and Rev. John G. Marquardt as the first missionaries. Link, however, went alone, sailing from New York Nov. 20th, 1850. The prayers and good wishes of the Church accompanied him. Link was a man of fine physique, a magnetic personality, and a gifted pulpit orator. He began his work in the kingdom of Wuerttemberg. He soon became popular. Great crowds flocked to his ministry. Even some of the State churches were generously opened to him and were many

times unable to hold the throngs who wanted to hear the eloquent American.

The General Conference, held in Flat Rock, Ohio, in 1851, endorsed the project enthusiastically, and appointed Rev. John Nicolai, of the Ohio Conference, as the second missionary to Germany. He sailed Nov. 2nd, 1851, and soon joined Link in the pioneer work in Wuerttemberg. But Nicolai could not endure the strain, his health failed and he had to return to America. John G. Wollpert, of the Ohio Conference, was then appointed to fill the gap and sailed in 1857. In the course of time severe opposition developed and the missionaries and their followers were persecuted in many ways. But, despite difficulties and opposition, the Gospel found its way to many hearts, deep conviction seized many, and numbers were converted. Already in 1854, a young man was converted, who was destined to take a leading and influential part in the guidance and development of the work. This was Bro. G. Fuessle, the veteran editor of our European periodicals. He was the first convert in Germany to be received into the ministry. He was the first missionary to Switzerland, and has wrought a good work.

The appeal of the Gospel as proclaimed by our brethren was received by many. It was not long until converts began to multiply. In 1859 the first meeting house of our Church was erected in Germany. This was in the town of Plochingen, Wuerttemberg. It was dedicated July 31, 1859, and was called "Tabernacle of Emanuel." July 15, 1860, the first Sunday-school was organized also in Plochingen with 127 scholars. Meanwhile M. Erdle, also a fruit of the work, was added to the working force. In 1861 John P. Schnatz, of the Ohio Conference, was sent to Germany. About the same time Director Phillip Paulus, a noted and influential pastor was won for our cause. He became a preacher among us, but endured only a few years.

The year 1863 became a most important one in our history in Germany. In that year L. Eisenhardt was added to the preaching force. In the same year J. P. Schnatz organized in Stuttgart. There was at first much trouble over this matter of organization. The policy was bitterly opposed. But it was seen to be the only way to conserve the fruits of the work.

The second chapel was dedicated in Nordheim in 1863. That year Rev. Solomon Neitz, the famous Pennsylvania pulpit orator, was sent to inspect the work in place of Bishop Orwig, who, on account of ill health, could not go. His preaching made a profound impression. In this same year the Lord's Supper was celebrated for the first time by our Church in Germany. This took place in the city of Esslingen, Wuerttemberg. During this year also the "Evangelische Botschafter," which has ever since proven a great power for good, was founded with J. G. Wollpert as its first editor. The General Conference of 1863 resolved to organize an Annual Conference in Europe.

In 1864 Rev. John Walz, of the Ohio Conference, was added to the force of missionaries. He became very prominent and influential, serving later for many years as Manager of the Branch Publishing House in Stuttgart.

In 1865 Bishop J. J. Esher, the newly elected Bishop, made the first episcopal visit to the work in Germany. His visit was an epoch in its history. He thoroughly inspected the work, adjusted certain difficulties which had arisen and organized the Germany Conference. He also

urged the organization of local congregations. The Conference was held in Stuttgart Feb. 24th, 1865. Here are the names of the men who took appointments: John G. Wollpert, John P. Schnatz, Gottlieb Fuessle, Matthias Erdle, Lorenz Eisenhardt, John Walz, Albin H. Beck his brother Bernhardt Beck and F. Stuber were licensed to preach. Wollpert was elected Presiding Elder. Switzerland was taken up as a new mission field, and G. Fuessle sent as the first missionary to that country. During that year also Bro. Wollpert began work in Reutlingen, where we now have not only a large congregation, but where our large and influential Theological Seminary is located.

In the year 1866, Jacob Kaechele, of the Canada Conference, was sent to join the workers. He proved to be a powerful addition and rendered heroic service for many years. Jacob Schmidli, a son of our European work, also stepped into the ranks at this time. He became a pioneer in Switzerland, where he suffered untold hardships and cruel persecutions, but also led many souls to Christ. Bishop Esher again visited the work this year and presided at the Conference. At this time the membership

numbered 3,701, there were 177 preaching places, 2,145 Sunday-school scholars, and the contributions amounted to 5,802 *Gulden.* George Vetter, of the Illinois Conference, and Christian Ott were added to the number of missionaries from America.

In 1869 Vetter returned to America on account of failing health. For the first time the Conference met in Switzerland, showing how the work was spreading. That year the large church edifice in Reutlingen was dedicated. Owing to the ravages of the war with France in 1870, conditions were greatly disturbed and the church in Reutlingen was turned into a hospital in which wounded soldiers were cared for. This patriotic action called forth the recognition of King Charles, of Wuerttemberg, who visited the improvised hospital, and personally thanked our Church.

In 1871 the work had so far developed in Alsatia, that the Conference session was held in the city of Strassburg. In 1874 the work spread into Prussia and Saxony, laying the foundation for what is now the North Germany Conference. In that year extraordinary revivals took place in Wuerttemberg. In 1875 the working force

was increased by sending Rev. Henry Guelich from the Wisconsin Conference to Germany, and in 1878 Rev. G. Heinmiller, of the Iowa Conference, went to join the ranks of the brethren in the Fatherland. Each of these men labored for years with conspicuous success. Dr. Heinmiller was especially successful in Strassburg and Dresden, and rendered distinguished service as a teacher in the Seminary, till he was called to America by election to the editorship of the Christliche Botschafter in 1891.

During these following years the Branch Publishing House was developed until now it controls a valuable property in Stuttgart, and sends out a great volume of Evangelical literature every week. It is a most effective missionary agency. Books and periodicals issue from its busy presses in a constant stream. Rev. G. Fuessle has been for nearly fifty years, editor-in-chief.

The Seminary for the training of preachers at Reutlingen has a splendid building, and does a great work in the training of ministers adapted to the sort of work our Church must do in the Fatherland. And, what is quite as important as either of these, a great Deaconess institution

has been formed with Deaconess homes and large hospitals in Elberfeld, Berlin, Strassburg, Hamburg, Dresden, Stuttgart and other places. It has an immense clientage, and employs about six hundred deaconesses in the hospitals and in the various congregations.

The work in Germany developed so that in 1899 it was divided into two Annual Conferences, the South and North Germany.

In Switzerland, as we have seen, the work began in 1865. In that year Bishop Esher and G. Fuessle visited that country and planned a campaign of evangelism. The Bishop himself preached the first sermon of an Evangelical minister in a place called Buchs, Canton St. Gallen, March 19th, 1865. But wonderful opposition developed so that in 1866 the first missionary was summarily banished from the Republic. But this did not stop the work. The brethren Schmidlli and Kaechele followed up the footprints of Bro. Fuessle and continued to preach. They were mobbed, persecuted, hailed before magistrates, Schmidli was even imprisoned, and with others suffered indescribable hardships at the hands of nominal Christians, who were enraged at this Gospel invasion. But the Lord

was in this movement. Switzerland must be saved. Recognition came; victory followed victory. Mighty revivals took place. Wonders of grace were witnessed. Marvellous answers to prayer occurred. Thus prejudice and opposition were overcome and the work went gloriously forward. It prospered so that in 1872 a Presiding Elder District was formed with John Walz as Presiding Elder. In 1875 there were 2,425 members in Switzerland. Among the earliest fruit-bearing results of the work of our Church in Switzerland the brethren C. Zwingli, S. F. Maurer and S. Mueller are to be specially named. Of these veterans Bro. S. Mueller is still in active service as Presiding Elder. C. Zwingli is retired from active service but is still vigorous and in good health. S. F. Maurer died in 1926.

In 1879 the work in Switzerland was organized into an Annual Conference, Bishop R. Yeakel presiding. The Conference territory embraced the churches of our denomination in Alsace-Lorraine, which after the war of 1870-71 between Germany and France became German territory.

The present status of the Evangelical Church in Europe is one of steady growth and prosperity. Since the close of the World-War of 1914-1918, which resulted in restoring Alsace-Lorraine to France, changing the Government of Germany from a Monarchy to a Republic, and in the disestablishment of the former State Church in many of the States of the Republic, our Church in common with other Free Churches enjoys a larger measure of freedom than formerly under the old regime. We have gained a large measure of honorable recognition both from the people and the authorities. Our work is recognized as having done much to revive vital religion in the lands of the Reformation, so largely given over to formalism. Our work has been an inestimable blessing to the people, to the Nation and to the Church. Its influence has extended far beyond the immediate circles which we have affected. We have three sturdy Conferences, two in Germany and one in Switzerland. The membership totals (1926) 32,928; itinerant preachers, 197; Sunday-school scholars, 45,238; property valued at $1,759,227, to say nothing of those results which cannot

be tabulated. Thousands of our European converts have gone to heaven. Large numbers have come to America and many others remain as a leaven in the State Church and have never severed their connection with the establishment. Both the German Empire and the Swiss Republic have been immeasurably benefited by this work. It has meant a revival of spirituality in ecclesiastical circles, and has infused new life into the defense of the faith once delivered to the saints.

Latvia

In 1911 the North Germany Conference sent a missionary to the city of Riga on the coast of the Baltic Sea. This was then a part of the vast Empire of Russia. The work here was at first very difficult, because the Government refused to grant our Church any sort of rights or recognition whatever. Ultimately, however, by dint of patient and prayerful effort on the part of the missionary, Rev. G. Barchet, and the many friends and supporters of the work both in Europe and America, permission was granted under certain limitations to preach. This was

just before the outbreak of the world war in 1914. When the war broke out Bro. Barchet was subject to military duty in Germany. He was severely wounded and gassed and has never been able since then to take up the work again to his own and every one's deep regret. But the work was not discontinued. Despite many vicissitudes and reverses it was carried on by faithful souls. Among these Bro. Waldemar Steinert became a faithful and trusted leader.

As a result of the Treaty of Versailles in accordance with President Wilson's proposal to grant autonomy and self-determination to racial groups and small nations, this part of Russia was detached and the Republic of Latvia formed. Through the efforts of Bro. Steinert and others it was not long until the new government granted corporate rights to us as an ecclesiastical organization and granted us freedom to preach and organize according to our Discipine. This has proved a great help to us. This work was from the beginning and is yet supported by the Woman's Missionary Society. In addition to Rev. W. Steinert, who labors in Riga, we have also Rev. E. Schwenk, who is stationed at Libau,

and Goldingen under the supervision of Bro. Steinert. We now also have a fine property in Riga, and several flourishing Sunday-schools and kindergarten schools.

Poland

The Treaty of Versailles also created the Republic of Poland out of a part of former Russia and Germany, driving a "corridor" through the heart of Prussia from the southeast to the Baltic Sea, and dividing Prussia into two separate parts, constituting the former German city Danzig, where we also have a church, into a "free city." This corridor included a number of our own churches in Bromberg, Vandsberg, Posen and other places. This situation has created great dufficulty in our work and made it almost impossible to carry on. The nationalistic spirit of the Polish government has been severe upon the German population of the country. Furthermore, the Roman Catholic Church is the official Church of Poland. No one can hold a civil office in Poland unless he is a member of the Roman Catholic Church. Our Church and people being both German and Protestant, presented a twofold reason for extin-

guishing us, if possible. Despite all our efforts to prevent it, our church property has been confiscated and sold, and our congregations dispossessed. Our preachers, who also are Germans, have been steadfastly refused the rights of citizenship. Our people have been deported and stripped of their possessions. Our membership has been greatly reduced and their situation is most distressing. But with remarkable fortitude and loyalty they have remained true and faithful to our cause, and still live in hope that future conditions and attitudes may change and become more tolerant.

Meanwhile, through the heroic efforts of Rev. Samuel Ketter, who came to us after the war from a free church movement in Russia, a fine work has been established and is being carried on in what is known as Congress Poland, a part of former Russian territory. Ketter being a native, he cannot be deported. His case is peculiar and remarkable in many ways.

In 1923, when the writer presided at the European Conferences, Brother Ketter was voted ordination as a Deacon by the North Germany Conference. But the Polish authorities refused

to grant him a passport to come to Germany even to attend the Conference session. The presiding Bishop, however, secured a passport into Poland and ordained Brother Ketter in our church in Vandsberg, which had not yet been taken from us. This was certainly the first Protestant ordination that ever took place in Catholic Poland and very likely the only one so far.

France

Another result of the Versailles Treaty, which ended the world war, is that the strip of Rhineland territory, called Alsace-Lorraine, which had been since the Franco-Prussian war of 1870-1871 German territory, was again ceded to France. As a consequence this act also threw the Evangelical Church into France. However, this was not so new. For our brethren had begun and established an important work in this territory before the Franco-Prussian war, when it was French territory. The work had flourished and was well established in Strasbourg, Colmar, Mulhouse, Munster, Metz and other places of strategic importance. Our work in this

section was organically connected with the Conference in Switzerland, a neutral country, instead of with Germany, an enemy country. This was very fortunate and had much to do with protecting us in the transition. In fact, when the original document, signed by the Emperor Napoleon III, was produced, in which our Church was legitimatized by the former French regime, it gave recognition and freedom at once. We are able to carry on our work in France even yet in the German language where necessary, but since only French is taught in the public schools our children need Sunday-school instruction in that language, and it is perhaps only a matter of time when the work will all be carried on in the language of the country. In fact the Switzerland Conference has already undertaken work in purely French territory.

It has arranged to have several of its younger ministers study the French language, in order to make it possible to labor in the Gospel among this needy people in their own language. *The Institut Biblique Nogent sur Marne,* a very fine Bible School near Paris, affords excellent facilities for this study.

Thus it will be seen that the Evangelical Church is now, thanks to the Treaty of Versailles, permitted (of course in Poland merely tolerated temporarily) to preach and teach and propagate the Gospel in five different countries and in part in as many languages in Europe. Thus once again it seems clear that God "maketh the wrath of man to praise him."

We have there also two Publishing Houses, one in Stuttgart, Germany, and one in Bern, Switzerland.

Perhaps the most important and outstanding feature of our work in Europe is that of the Deaconess Society, with headquarters at Elberfeld, Germany, and Strasbourg, France. This Society owns and controls not only a large and successful training school for Deaconesses, but a series of large hospitals, one each in Elberfeld, Hamburg, Dresden, Stuttgart, Berlin, and Strasbourg. These are all doing great work and are in constant demand.

The Society employs no less than six hundred Deaconesses in private nursing, and as parish workers and pastors' assistants, as well as in these hospitals. Every Deaconess is a member

of our Church and every one is a trained nurse with government certificate. These women do a marvellous work in sacrificial service.

CHAPTER V

The Evangelical Church in the Orient

I. JAPAN

The Japan Mission was established in 1875 by the General Conference in Philadelphia. For years funds had been contributed and accumulated by the Missionary Society for a heathen mission. And at last after much prayer and careful study of the situation this important step was taken. The first missionaries were Rev. Frederick Krecker, M. D., of East Pennsylvania, and his family; Rev. A. Halmhuber, of Germany, and Miss Rachel Hudson. They went to their new field of labor in 1876, and began work in the imperial city of Tokyo. They not only had to learn the language, but they had to study methods, and in every way did pioneer work. But they did not labor in vain. However, after six and one-half years, Dr. Krecker died of typhoid fever, contracted while attending a patient. His death seemed untimely and an irreparable loss to the Church and the mission. He had been unusually suc-

cessful and had led a number to accept the true and living God, quite a few of whom remain to this day faithful witnesses. In 1879 Rev. Jacob Hartzler was sent out as Superintendent of the Japan Mission. Prof. W. E. Walz was also sent. Soon after this Bro. Halmhuber was called home on account of failing health. Miss Ada Johnson was for several years a missionary. Other missionaries who from time to time were sent out were Rev. F. W. Voegelein, Rev. F. C. Neitz, Rev. J. I. Seder, Rev. F. W. Fischer. Brother Voegelein labored for twenty years in this great field when he was compelled to return home on account of the failing health of his companion. Nearly all of that times he served as Superintendent and Presiding Elder, rendering patient, faithful and of highly efficient service for the Church and the Kingdom. For various reasons, one after another of those sent out in those years, returned to the homeland, but the work went on. Bro. Fischer has since gone to his eternal reward. In 1885 Bishop Esher visited Japan and organized the Japan Annual Conference.

In 1902 the Woman's Missionary Society of the former Evangelical Association sent its first lady

missionaries to Japan. These were Miss Susan Bauernfeind and Miss Anna M. Kammerer (now Mrs. Clarence E. Ranck). They began work specifically among the women and children of Japan. Later the Bible Women's Training School was established and carried on most successfully by these Sisters and others who came to help them, for the purpose of training native Christian women for the work of evangelism among the women and children of Japan. This is the first institution of its kind established by Christian missionaries in Japan. It was for a long time the only Bible Women's Training School in the Sunrise Empire, and is today the largest and best known in Japan. The work has been richly blessed of God in the training of native workers, many of whom have shown great devotion and consecration. These godly women of the Orient have led many souls to a saving knowledge of Jesus Christ. The School has a fine building of its own, built by funds supplied by the Woman's Missionary Society in the United States and Canada. Connected with it is a strong church organization, with a good and adequate building, and the first self-supporting congregation of our Church in Japan.

Years later Kindergarten work was begun in Tokyo and then also in Osaka and other cities, for the benefit of the little children. This has proved a great aid to gaining access to homes and social circles and especially to the mothers of the little ones. Then still later a school for the education of deaf mutes was established in Tokyo in affiliation with the Presbyterian Mission. This was from the beginning under the direction of Miss Lois Kramer, who proved to be very efficient, having received special preparation for this type of work in Cleveland, Ohio, and having several years' experience in this branch of teaching, in that city, before her appointment as missionary to Japan. This work is still being successfully carried on under her leadership. The school has received notable recognition also from government authorities.

Quite early in the development of our Mission in Japan, a Seminary was established for the education of native preachers and teachers. The institution was located in Tsukiji, a central section of Tokyo, where also the first church of our Mission, the Krecker Memorial Church, was located. It did much needed work and was greatly

blessed. At the present time the Seminary is affiliated with the Theological School of the Methodist Church, Aoyama Gakuin, in Tokyo. Our mission is represented on the Faculty by Rev. A. A. Leininger as teacher. This arrangement is very satisfactory. It gives our students the advantage of larger contacts, richer libraries, and better facilities in other ways than was possible under the old arrangement. Practically all our native ministers are educated in this school.

There is also a "Night School" carried on in connection with our Bible Women's Training School for young men who are students in the University of Tokyo and other universities. This school is under the direction of Miss Laura Mauk, a trained Deaconess of our Evangelical Deaconess Society in Chicago. It affords a wonderful opportunity to her. She teaches the English language, which the educated classes of Japan are anxious to learn. Indeed, they are compelled to study English because text books in the various sciences are almost exclusively in the English language. *But the principal text book is the Bible.* Thus they not only learn the

language but become familiar with the Bible, and many of these young men, if not all of them, become inquirers. Many of them are converted, and some of the most prominent and promising of them enter the ministry. A "night school" for young men, conducted on a similar plan, has for years also been carried on by Rev. Henry M. Tayama.

We have already noted the retirement of Rev. F. W. Voegelein from the work of the Mission. Upon his retirement Rev. J. P. Hauch of the Canada Conference was appointed Superintendent and also served as Presiding Elder. Bro. Hauch's term was a period of normal development and healthful growth. In 1913 he resigned as missionary and Superintendent, on account of ill health, and Rev. S. J. Umbreit, D. D., formerly of the Wisconsin Conference, who had gone to Japan as a missionary in 1908, was appointed Superintendent of the mission, by the Board of Missions, to succeed Brother Hauch. Brother Hauch had carried on the work with great devotion and signal success. He was greatly loved and fully trusted, as well as highly respected and esteemed by the missionaries and

by the native ministers and members generally. Dr. Umbreit served most efficiently in the capacity of Superintendent until his elevation to the episcopacy, which took place in 1926. He conducted the affairs of the mission with fine tact and judgment. He became an outstanding figure among the experienced missionaries of other churches, exerting a wide influence for good in Federation matters. He is acknowledged as one of the best authorities on matters of missionary moment. His retirement from Japan field was greatly regretted.

At the Conference session of 1913 Rev. H. M. Tayama was elected Presiding Elder. Brother Tayama was one of the first fruits of our mission in Japan, having been led to Christ as a lad by the lamented Doctor Frederick Krecker. He was educated in North Western (now North Central) College and the Evangelical Theological Seminary at Naperville, Illinois, spending some ten years in the United States, and became well and favorably known throughout the Church here and in Canada during his student days. Brother Tayama now also became the first Presiding Elder to be elected from among

the native preachers. He well merited the distinction. His election was another mark of progress in the Japan Mission. It was the first notable step toward the larger measure of native leadership which has since developed, to the delight of all concerned. Today (1927) there are four Presiding Elders in the Japan Conference, and all are native preachers.

Our present force of missionaries is as follows: Rev. Paul S. Mayer, D. D., is the Superintendent of the Mission. He succeeds Rev. S. J. Umbreit, D. D., who was elected a Bishop of the Church and assigned to the European field by the General Conference of 1926, held in Williamsport, Pa. Rev. and Mrs. Paul S. Mayer and wife. Rev. and Mrs. A. A. Leininger, Rev. and Mrs. Harvey Thede, Rev. and Mrs. Everette Williamson, Miss Susan Bauernfeind, Miss Laura Mauk, Miss Edna Schweitzer, Miss Ina Gamertsfelder, Miss Lois Kramer, Miss Esther Hammel, Miss Gertrude Kuecklich, Miss Kathryn Schirmer.

The single ladies are under the auspices of the Woman's Missionary Society and are supported by it.

According to the statistics of 1927 the Japan Conference now has 30 itinerant and 11 local ministers; 1,968 members, or almost two thousand net gain for the last year of 81; 56 Sunday-schools with 201 officers and teachers and an enrollment of 3,516 scholars. The members of the Church contributed a total of Yen 26,137.00 (a Yen is generally equal in exchange to 50 cents U. S. money).

The work is enjoying a healthy normal progress and development. A strong and determined effort is being made by the native churches to achieve a larger measure of self-support, as well as self-government, which can only be hailed with hearty welcome by the Church at home. It is spreading out in all directions. We have good representation in most of the leading centers of the Empire, Tokyo, Osaka, Kobe and others. After fifty years of effort we, as a Church, are well rooted in the soil of this wonderful country.

It is proper to state that the entire work, both in Europe and Japan, was supported and controlled by the Evangelical Association until the time of the merger of the two churches.

II. CHINA

"The Gospel is designed for all nations, its field of operation is the whole world, and the Church and the people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

This statement was adopted by the United Evangelical Church as one of its Articles of Faith, and this same statement was adopted by the merged Church as the first of its Special Rules. It expresses adequately and accurately the missionary conviction of the Evangelical Church. It was in this faith that the Church before the division went across the water into Europe, and then later into Japan, China and Africa. The missionary spirit was not weakened nor missionary interest lessened in either group by the division. The missionary activity went forward in an uninterrupted stream in both bodies. Both home and foreign missions received attention and were vigorously prosecuted.

At the first session of the General Conference

of the United Evangelical Church in 1894 the Woman's Missionary Society urged that a mission be opened in some foreign field. But there had been no time nor opportunity to gather funds for such an enterprise. But at the second General Conference in 1898 a committee of three was appointed to select a field and take other necessary steps, with the result that China was chosen and the Province of Hunan specifically selected as the most needy field, and Rev. C. Newton Dubs and wife were appointed the first missionaries to China in January, 1900.

The Province of Hunan was practically virgin soil for Protestant missions. It was the last Province in China to open to the work of Christian missions. Its 23,000,000 people had scarcely been touched up to that time, and very few permanent missions were as yet in operation. Anti-foreign sentiment was strong and the Boxer uprising, of which Hunan was a storm center, had destroyed such missions as had been begun. It was, therefore, not a very inviting field, but it presented a distinct challenge for that very reason. Dr. Dubs and family arrived in Shanghai in December, 1900, and he made his first trip into Hunan in May, 1901, but the time was

not yet ripe to settle upon a permanent location. In November of that year he made his second trip from Hankow to Hunan and upon invitation of Dr. Keller of the China Inland Mission went to Changsha, the capital of the province, a city of about 300,000 population, and after careful study of the situation decided to locate in that city as a most strategic center. Notwithstanding the fact that there was much prejudice and opposition on the part of the people and the officials in that city, Dr. Dubs, after much effort, succeeded in securing the rental of property and gained a foothold. The London Mission had property, but some distance outside the city.

The first chapel was opened in June, 1902. In October of that year the mission was definitely established in the city of Changsha and the first property purchased. During all this time Dr. Dubs had been busy acquiring the knowledge of the Chinese language and especially of Hunanese. This was an exceedingly difficult task. The language itself is difficult for an American or European to learn at best. But at that time there were of course no language schools as there are now. And it was almost impossible to find native teachers who

were even remotely competent. But the missionary must learn the language if he is to preach the Gospel. Perseverance ultimately brought success and efficiency in this, as in other cases.

Soon other missionaries followed Brother Dubs and family into the field. In the fall of 1902 Rev. and Mrs. C. A. Fuessle went out as the first re-enforcements. They had gone to China in the fall of 1901, and spent the year in Hankow studying the language, as there was no place in Changsha where they could live. However, scarcely had they reached the mission when a fatal disease developed and forced Brother Fuessle and wife to return to the home land early the next year. Brother Fuessle's first public address was his farewell speech. He died in December, 1903.

The various Protestant missionary societies operating by this time in Hunan agreed to a division of territory in order to prevent overlapping and interference. By this comity arrangement the cities of Changsha, Siangtan, Liling, Yuhsien and Chaling were allotted to the United Evangelical mission, together with their surrounding villages and counties.

In January, 1904, permanent re-enforcements arrived in Changsha from America—Rev. C. C. Talbott, Rev. M. E. Ritzman and Miss Marie Hasenpflug. Another group, consisting of Rev. H. E. Voss, and Rev. and Mrs. A. I. Ferch arrived in Changsha in November of the same year. The first Christian Endeavor Society was organized in 1905. The Mission was fully organized as such in April, 1908. Then the work was interrupted by a serious riot in April, 1910, in which the missionaries lost all their personal effects. Everything moveable was ruined, stolen or torn to pieces. Only the bare walls of the buildings were left.

Meanwhile the Evangelical Association had also considered China as a mission field. In 1898 Rev. F. W. Voegelein, Superintendent of the Japan mission, was sent to China to investigate the situation and suggest a proper field of work. He went up the Yangtse River and in the direction of Changsha, and found a most needy and almost entirely unoccupied field. He was impressed with the greatness of the opportunity, and at the General Conference of 1899 in St. Paul, Minnesota, Bro. Voegelein presented

his report and findings in an intensely interesting and thrilling address, in which he described the teeming millions of Hunan and their dire need. The General Conference was deeply moved and many felt that we could no longer delay. But soberer counsel prevailed and the definite act of taking up the field was postponed for four years. Funds were being gathered and much enthusiasm was shown throughout the Church in the project of a mission in the vast empire of China. The idea carried with it a most moving appeal.

At last, after much prayer and study, the General Conference in 1903, in session in Berlin (now Kitchener), Ontario, resolved to establish a mission in China and chose the Province of Hunan as the specific field. Rev. Clarence E. Ranck, Rev. Albert H. Butzbach and Rev. Ernest Kellhofer, graduates of North Western (now North Central) College, and ardent student volunteers, were the first appointees to this large and difficult field. They went to China in 1904, and spent nearly a year in the city of Ichang, at the head of steamboat navigation on the great Yangtse River, in the study of the

language and the country. In this they were greatly aided and befriended by the Scotch Presbyterian Mission located there.

In 1905 Bishop S. C. Breyfogel, accompanied by Superintendent F. W. Voegelein, visited the missionaries in Ichang, organized the mission and chose Shenchowfu in western Hunan as the specific field of operation. It was the desire to go into practically new territory. The German Reformed Church mission was the only one in that field at the time and they had invited our brethren to enter that field with them. The China Inland Mission had been established there several years previously, but in the Boxer trouble their two missionaries in Shenchowfu were killed.

In the name of the Lord the three brethren went to Shenchowfu and began work in 1905. Valuable property in an adequate compound was soon acquired, a chapel and homes were erected as rapidly as possible and work began in earnest. In 1907 Dr. Frederick C. Krumling and wife were sent out as the first medical missionaries. They had been there less than a year laying the foundations of medical work and learning the

language, when a terrible siege of cholera broke out in Ichang. The Scotch Presbyterian Mission had opened a hospital in that city. Only one missionary doctor was on the field at the time, and he contracted the disease and died in a few hours, leaving the mission and the city helpless. In their distress they wired to Dr. Krumling in Shenchowfu to come to their relief. It was in the middle of July. The heat was intense, and the epidemic was at its height. Dr. and Mrs. Krumling did not hesitate but at once hurried to the relief of the stricken mission. By enlisting the co-operation of the native officials the Doctor succeeded by the signal blessing of God in checking and finally completely stamping out the plague. It is an example of the splendid spirit of co-operation which prevails among the missions and missionaries on the foreign field.

In 1909 Bishop S. P. Spreng visited the mission, going by way of Ichang and accompanied from there by Dr. and Mrs. Krumling, who had awaited his arrival. The west Hunan mission is far in the interior, nearly 150 miles beyond the reach of steamboat navigation. It took the

party twenty-three days to go by water from Ichang to Shenchow. It was the first visit of a Bishop of the Association to the China field of operation. On this occasion also a tour of inspection was made to Tungjen, a city in the adjoining Province of Kweichow, and just across the provincial boundary about 120 miles west of Shenchow. At that time there were no missionaries in Tungjen and only a few China Inland and Missionary Alliance missionaries in the entire Province of Kweichow. As a result of this visit it was decided to recommend to the Board of Missions the extension of the Mission to Tungjen, which was done. It was decided also to make Tungjen the seat of the medical mission. A. H. Butzbach and Dr. Krumling went to occupy the field and in as brief a time as possible a hospital was erected here, which has done a very much worth while work in not only healing the sick and wounded, but in interpreting Christianity and its beneficent healing ministry to the people in that far away region.

In the course of the succeeding years other missionaries were sent to China by the Board of Missions of the Evangelical Association. Rev.

J. Behrens and wife came but ill health forced them to return to the home land after a few years of effective service. Miss Anna Roloff went out and labored with singular devotion and success for a number of years until she, too, was forced home by an incurable malady and died in her home in Canada. Then Miss Elizabeth Schempp of Reutlingen, Germany, went She established an industrial mission in Shenchow, known as the Embroidery Mission, the first effort of its kind in all that part of China. She afterwards became the wife of Rev. C. B. Wahl, who went out as an educational missionary.

Dr. W. W. Peter was also sent out to join the medical force. He was afterwards allocated to the Young Men's Christian Association in a great campaign of sanitation throughout China's teeming cities, and has since become an international figure and force. Later on Dr. and Mrs. Krumling were compelled to come home on account of Mrs. Krumling's health condition. Dr. H. E. Brunemeier and wife and Dr. E. W. Schmalzried and wife were sent to take up the work, both doing splendid service in the hos-

pital in Tungjen. Both are at present home on furlough.

Since then also a mission center has been opened at Chenki, a considerable city, and surrounding villages and towns somewhere between Shenchow and Tungjen. This mission was conducted effectively and faithfully by Rev. A. E. Merian and wife and lately by Rev. T. L. C. Suhr and wife, who were transferred to the West Hunan Mission in 1925.

Other missionaries in this West Hunan-Kweichow field are Rev. and Mrs. H. S. Frank, and Rev. and Mrs. Stanley P. Kirn; Misses Anna M. Renninger, Clara E. Schuermann, Rose Fecker, Justine Granner, Lydia Koebbe, and Vera Schweitzer. All of these are at home on forced vacation, owing to the disturbed condition in China.

In 1916 the mission was visited by Bishop G. Heinmiller, greatly to the strengthening of the work and the encouragement of the workers. And in 1920 Bishop L. H. Seager also visited the field and added to its better organization. In that same year Mrs. E. M. Spreng, the indefatigable President of the Woman's Missionary Society, accompanied by Miss Ella Horn, the

Treasurer of the Society, made a tour of the Missions in Japan and China. This meant repeated contact between the missionaries in the field and the home base, greatly to the advantage of both.

Besides the medical work already referred to, much work has been done in other lines. Evangelistic work is given due prominence and proper emphasis, and is carried on chiefly by the itinerating method. Two "circuits" are being maintained, the Shenchow and the Chenki. Rev. A. E. Merian and wife, and since their return on furlough, Rev. T. L. C. Suhr and wife were in charge of Chenki Circuit. Work among men and also among women is being carried on with all possible vigor. Then educational work among boys and girls, in a Boys' Day School, known as the Truth Seekers' Boys' Day School, and the Ming Deh Boys' Boarding School. There are also Girls' Day Schools, Primary Schools and higher grades. The Minerva Spreng Girls' Boarding School, the Peh Deh Woman's School, the Embroidery School, all have been prosperous and blessed with good results in the Christianizing of these various classes of people. Good seed has been constantly, faithfully and

prayerfully sown, and God has promised that His word shall not return unto Him void but shall accomplish that which He pleases.

In the East Hunan Mission, which was the former United Evangelical mission, all the various kinds of work were carried on in the same spirit of self-denial and prayer and with great success in the various centers.

Liling

The United Evangelicals were the first to locate permanently in this city of some 60,000 population. Rev. M. E. Ritzman was the first foreign missionary to locate here. This was in 1904. This city with its surrounding outstations became the most prosperous station of the mission. Some notable events occurred here. In 1914 a terrible flood occurred in which hundreds were drowned, and many more would have perished but for the heroic work of Rev. I. R. Dunlap, who, with the aid of a small boat, rescued hundreds. In 1918 Liling was the center of the war between the Northern and Southern armies. Almost the entire city was first looted and then burned. The church and parsonage were destroyed and missionary Lehman

was wounded. Our missionaries lost all they had. For three days they were in the midst of fire and bloodshed but all escaped with their lives. The hospital and Doctor Niebel's home at the opposite end of the city were captured.

YUHSIEN

This city lies within a territory comprising some 360,000 inhabitants, and about sixty miles south of Liling. Here also Rev. M. E. Ritzman was among the first to visit. In 1912 Rev. T. L. C. Suhr and family began permanent work here, to be joined afterwards by Rev. and Mrs. C. C. Talbott. Boys' and Girls' Day Schools were opened and other forms of work undertaken.

CHALING

Here, too, a good work has been begun. The first missionary was Rev. A. C. Lindenmyer. His administration was brief. Soon after his arrival he was taken with acute appendicitis. It was a five days' trip by boat to the nearest doctor. He died on the way before medical aid could be reached. A number of outstations also have been opened in this field. Medical work became a large factor in the development of the

Mission. Dr. B. E. Niebel, the son of Secretary B. H. Niebel, was with his wife sent to the mission to take up medical work in 1914. They were accompanied by Miss Cora Hobein, R. N. A hospital was erected according to plans drawn by Dr. Niebel, and completed in 1917. The site of this hospital is most ideal, and with the aid of the Woman's Missionary Society, the students of Western Union College and other friends, the Doctor was able to equip and furnish it very adequately and completely. It soon attracted a large clientele. In the year 1919 1,578 surgical operations, including vaccinations, were performed in this hospital, and 26,551 outpatients treated in the hospital and adjoining dispensary.

After the decease of Mrs. Emma M. Dubs, wife of Superintendent Dubs, in the Red Cross Hospital of Harvard Medical School, which occurred after many weeks of intense suffering, February 9th, 1914, the Woman's Missionary Society proceeded to gather funds for the erection of an Emma Dubs Memorial Hospital. It was decided to build this hospital in Yuhsien. Mrs. Dubs had been the pioneer in work among the women of China. This is a noble as well as a

useful monument to the memory of a noble and a useful woman. It was erected in 1919-1920, under the direction of Dr. R. A. Welch and Rev. C. C. Talbott. Dr. Welch had previously opened a dispensary in Yuhsien, by which medical work was introduced in the community.

In December, 1919, the Executive Committee of the Board of Missions had appointed Dr. Ralph W. E. Spreng, son of Bishop S. P. Spreng of the Association, as medical missionary—a precursor of the coming union of the two denominations and of the two Hunan missions. While Doctor Spreng was still engaged in the study of the Chinese language in Nanking, his young wife, who was before her marriage Miss Eva Bauernfeind, became seriously ill. He was advised that the only possible hope was in returning with her to the homeland for the most expert medical and surgical treatment. They did return home in January, 1921, but all in vain. She died after an attempted futile operation. Dr. Spreng then returned to the field alone in August of the same year.

Meanwhile Dr. Welch had returned to America and Dr. Spreng was assigned to the Emma Dubs Memorial Hospital at Yuhsien, where a

great medical work has been done. The report for 1922 showed that during that year 7,177 patients had been treated and 124 operations performed.

Women's work was during all this time also carried on in its various phases in the East Hunan Mission. The late Mrs. Dubs was a pioneer in this field. A Woman's Bible School, begun in Changsha in 1911, has prospered. A day school for women was begun by Mrs. Dunlap in 1912. Miss Marie Hasenpflug conducted a Girls' Boarding School in Changsha. All this work was successful and blessed with good results in souls won for the kingdom.

Further in 1912 a Boys' Boarding School was opened, in charge of Rev. I. R. Dunlap. It was later changed to the "Albright Preparatory School," with Rev. S. M. Short in charge. In 1912 also a night school was begun for young men who desired to learn English. Later still, in 1921, the name of the school was changed to "Albright High School," and a native, Mr. Huang Pu, who had studied in Leland Stanford University in California, was made Vice Principal. In 1922, the year of the merger, Albright High School had 152 enrolled in the first term

and 172 the second term, while many were turned away for want of room.

During these years so briefly sketched in this book, many varied experiences were chronicled by missionaries in both missions. In 1924 Dr. E. W. Schmalzried, while returning with his wife and several other missionary ladies from Kuling to Tungjen, was taken by bandits, when within a few hours' journey of their destination. Separated from his wife and the mission, he was taken to a mountain cave some distance from the river and held for ransom for six weeks of most harrowing trials. Daily he was threatened with death. A huge knife was brandished before his eyes every time. He was robbed of all valuables, his clothes were taken, the food sent him by the mission was used by his captors, until at last the city of Tungjen paid the ransom price and he was released.

In 1926 a similar fate befell Miss Lydia Koebbe, also of the West Hunan Mission. She, with a lady of another mission, was taken by bandits and also held for ransom for nearly six weeks and finally released. During her captivity

as well as that of Dr. Schmalzried, unceasing prayer was made to God for them in the home church. Miss Koebbe's captivity became known at the time of the Board of Missions meeting in Lock Haven, Pa., and many prayers were offered in her behalf by the representatives of the Church assembled there, and then the joyful news came that she had been released.

In 1922 came the Merger of the two churches and the two Mission Boards, and of course of the China Missions. Both Missions were well established and prosperous. That of the United Evangelical Church was located in the eastern part of the Province of Hunan, and that of the Evangelical Association in the western part of the same province, and extended into the neighboring Province of Kweichow. Both Missions immediately fell in line with the Merger. The sentiment of the missionaries of both groups was unanimously in its favor. So the two were combined under one administration. The Mission of the former United Evangelical Church is known as the East Hunan Mission and that of the former Evangelical Association as the West Hunan-Kweichow Mission. Rev. C. Newton

Dubs, D. D., since the beginning of the work in charge of the East Hunan Mission, and one of the oldest and best known and best loved missionaries in China, was made Superintendent of the merged Mission. A Committee of Counsel and Reference, composed of the Superintendent and an equal number of missionaries from each mission, was created, which takes the interests of the entire work under advisement and consideration, and thus a needed unification of plan and program is secured.

Then came the Revolution in China in 1926-7. It so happened that the Province of Hunan, lying in the center between North and South, became the storm center of the conflict, and our missions, especially the East Hunan Mission, lay directly in the path of the warring armies. The whole province with its adjoining provinces became disturbed and affected to such an extent that all missionaries in this affected area, including all our missionaries in both missions, were ordered out of the field by the civil authorities. It is a most tragic experience for the work of missions. It is impossible as yet to tell what the effect upon missionary work will be.

Every one is waiting for the situation to clear up, every one is praying for the safety of the native Christians and workers, and hoping for the best. The cause of Christ cannot fail. China will yet bow at Jesus' feet. With the exception of a few who have remained in Shanghai with Superintendent Dubs, so as to be at hand as soon as anything can be done, all have come to the homeland, deeply grieved by the dire necessity which forced them from their loved work. Those in the West Hunan Mission were compelled to make an exhausting, wearisome and perilous trip overland for nearly a thousand miles to the sea coast. But by the gracious hand of our God upon them and upon us, all have escaped with their lives and without any deleterious effects upon them. We thank God for His mercy to us as a Church. We are glad also to record here the heartening, though not at all surprising, fact that one and all, without exception, have shown themselves brave and even heroic during this exacting and trying experience, determined to carry on and go back to the field as soon as the Church sees fit to send them back. The most encouraging reports also come

to us that the native Christians for the most part and also the native pastors and workers are loyally carrying on the work and showing a spirit of devotion and faith which proves the genuineness of their Christian experience and character.

III. AFRICA

Africa is for many reasons known as "The Dark Continent." It is so called partly because its inhabitants are for the most part of the black race. It has also been the most neglected continent so far as Christian missions are concerned, and the most backward of all the great races in progress and civilization. Much of its climate is deadly to the white man. This may be one reason why not more has been done for this vast continent with its 130,000,000 of people, 48,000,000 of whom are said to be under the influence of Islam. At the same time some of the most heroic names in modern missionary history are associated with Africa. Think of Robert Moffat, *David Livingstone,* Samuel Crowther, himself a negro, Mary Slessor, James Hannington, Chinese Gordon, and others!

Until recently the most neglected portion of this vast field was the Sudan. Like practically all of the African tribes, the people of this section are undeveloped, lacking all the advantages of civilization, ignorant, superstitious and desperately poor.

Some thirty years ago a number of prominent Christian gentlemen became greatly aroused by the destitution and utter neglect of the many millions in the Sudan, the largest unoccupied missionary area in the world. After much prayer and calm deliberation, knowing the destitution and neglect, they organized an undenominational missionary society which was named "The Sudan United Mission." The headquarters of this organization are in London, England. It is composed of representatives of various Protestant missionary societies and other prominent church men.

Branch Councils were formed in other countries, all of which co-operate with the London organization. The following are branch Councils: the American, Canadian, Danish, South African, Australian, New Zealand and Norwegian. Among the members of the American

Council are such names as Professor Harlan P. Beach of Yale, and Professor Charles R. Erdman of Princeton. Secretary B. H. Niebel of our Church was chairman of the American Council for some four or five years, until duties in our own Board prevented. The entire organization has 96 missionaries in the field.

Nigeria. This is the particular province where the organization has been operating. It is under the government of Great Britain (all of Africa, except Egypt and Abyssinia are under some foreign government). Nigeria has an area of 254,237 square miles (six times the size of the state of Ohio). Its population is close to 10,000,000. About twenty years ago Rev. C. W. Guinter of the Central Pa. Conference enlisted under the Sudan United Mission. He and Mrs. Guinter have labored devotedly and successfully. The section of Nigeria, where they labored until a few years ago, is named Wukari and Donga, Rev. Guinter being the first superintendent. In 1922 Rev. Guinter determined to begin work in a hitherto neglected section a hundred miles or more northeast of Wukari, among the Wurkum Tribe. He made a tour of inspection in the

month of January and selected a site near Bambur. In April of that year he was compelled to return to America on account of the illness of their son. In September he returned to the field, taking with him Rev. Ira E. McBride and wife of the Nebraska Conference.

The missionaries in Africa had not been under the jurisdiction of the Board of Missions of our Church prior to the General Conference, held in October, 1826; but had been supported by the Woman's Missionary Society for many years. General Conference took the matter under consideration and adopted the following action referred to it by the Board of Missions:

"*Whereas,* Our Church has been supporting missionaries in the Sudan in Africa for many years in affiliation with the Sudan United Mission, the funds for the same having been supplied by the Woman's Missionary Society; and

Whereas, Affiliation with the Sudan United Mission of Great Britain assures the carrying forward of the work under way with the least possible overhead expense, and with full autonomy in our denominational organization, and with the favor of the British government, the entire area in which the Sudan United Mission

operates being under the dominion of the British Empire; and

Whereas, A section of the Sudan known as the Wurkum district of Yola Province of Northern Nigeria has been set apart for occupancy and evangelization by our missionaries, said section having been selected and work established by our own Rev. C. W. Guinter, a member of Central Pennsylvania Conference, who has had twenty years' experience as a missionary in Africa, and who was assisted by Rev. Ira E. McBride of the Nebraska Conference the last two years; and

Whereas, Our missionaries herein named have met with a kindly reception by the natives, and have made a thorough study of the field, which presents a hopeful outlook for successful development; and

Whereas, Our Woman's Missionary Society, with willing mind and purpose, has expressed its readiness to continue to assume the financial support of the mission; therefore

Resolved, That we accept the Wurkum district of Yola Province, Northern Nigeria, British West Africa, as our denominational mission field in affiliation with the Sudan United Mission for evangelization and Christian development.

Resolved, That we authorize the executive secretaries of the Missionary Society to make such

contact with the Sudan United Mission as will safeguard our denominational interests.

Resolved, That in view of the fact that preparations have already been made by the American Branch of the Sudan United Mission to send to Africa Rev. and Mrs. John J. Armold of the Nebraska Conference, and Rev. and Mrs. Victor E. Walter of the Illinois United Conference, who have all been reared and religiously trained in our Church; and have qualified educationally and spiritually for missionary service, and prefer to labor under our Board of Missions; we do hereby appoint these persons in addition to those already on the field in the persons of Rev. C. W. Guinter and wife, and Rev. Ira E. McBride and wife, as our missionaries.

Resolved, That they be sent to the field with the McBrides in the month of November, 1926, provided that their physical examination before leaving for the field proves satisfactory.

Resolved, That Rev. C. W. Guinter be and is hereby appointed superintendent of our Sudan Mission and that on the field he shall be known as the secretary of the Mission.

Resolved, That this mission shall be known as the Sudan Mission, and that it be organized in accordance with our Missionary Manual with such variation as may be deemed necessary to

adapt its adminstration to the Sudan as a mission field. Any further steps considered necessary to the best interests of the Mission are hereby referred to the Executive Committee of the Missionary Society for consideration and action. Therefore

Resolved, That the General Conference hereby ratifies the action of the Board of Missions relating to missionary operations in Africa."

It is only necessary to add to the above stated action that the missionaries referred to are operating under our Board, those newly appointed having gone to the field in November, 1926.

CHAPTER VI

Home Missions

I. ITALIAN MISSION

God always prepares workmen for His work and prepares work for His workers. He begins in time, with His eye on the future, so that work and worker meet at the appointed place. It had not occurred to the Church to do evangelistic work among the Italian people of the United States until Kathryne Eyerick came upon the scene. She was not born in an Evangelical home, but she was converted at an Evangelical altar, at Linwood Park, O. Her parental home was nearby, at Amherst, O. After her conversion she felt the call to missionary service and began to prepare for it. After her college days at Ada, Ohio, she took a course in Theology in the Union Biblical Institute (now The Evangelical Theological Seminary), Naperville, Ill.

She had hoped to go to Japan as a missionary, but the way did not open. She therefore accepted a call to missionary work among Italians

in Steubenville, Ohio, under the auspices of the Presbyterian Church. In Wellsville, Ohio, not far from Steubenville, the Evangelical Association had a church. Here also there were several thousand needy Italians. The attention of the Woman's Missionary Society was called to the situation and Miss Eyerick was secured for the service in her own denomination. She gladly accepted the invitation. Her work in the Italian settlement as a missionary of our Church began in September, 1904. She labored faithfully and successfully.

The Woman's Missionary Society, with the approval of the Board of Missions, continued the work among the Italians. The work made a twofold appeal, that is, both the religious and the patriotic. Here was an element of our population which was spiritually neglected, and in great need. They are, of course, practically all of them children of the Roman Catholic Church, as well as of the kingdom of Italy. Most of them were illiterate and poor. When they came to the United States very many of them threw off the yoke of their old Church, and easily became the victims of socialistic

propaganda. They knew only the Catholic Church but cared nothing for her service or her priesthood. But many others also were very loyal and devoted to their old Church and were deeply prejudiced, of course, against Protestantism and resented Protestant approach. While, therefore, it is recognized as a very needy field, for these people needed the vital Gospel above all other things, it was, at the same time, a very difficult field. Special preparation is necessary in order to labor successfully among them.

Miss Eyerick made a study, therefore, not only of the language, but also of the people, their national characteristics, their historical background, their social environment and their religious predilections. She became, in a few years, very proficient in the use of the Italian language, so that competent judges declared she spoke it like a native. She had, in fact, great linguistic ability, for she spoke and wrote fluently at least three languages, the English, the German and the Italian. She came to have a deep sympathy for this neglected people, saw and felt their need, and also believed in their

possibilities as Christians and as American citizens. Her name is written large in the history of our Home Missions in the twentieth century.

The work in Wellsville, Ohio, prospered for a time, but for various reasons, partly because of a shift in the industrial center of the Ohio River Valley, which reduced the number of Italians in Wellsville, it became necessary, in the course of time, to abandon this field. Then work was begun among the Italians of Chicago, which also prospered for a time, but this field also was later given up. Yet even these first apparently fruitless efforts were not in vain. Souls were born into the kingdom of God, and work was done for eternity.

Milwaukee, Wisconsin.—Meanwhile attention was directed to the large colonies of Italians in the city of Milwaukee, Wisconsin. It was resolved to open an Italian Mission there, and Miss Eyerick was placed in charge. Here again this noble woman did heroic, self-sacrificing pioneer work. A good foundation was laid. Miss Eyerick insisted upon thorough indoctrination and real conversion.

The work in Milwaukee was begun in April,

1908. The first church was built in March, 1911. Many souls were led into the light since then in that building. This became, so to speak, the Mother Church. There is now a Mission in Astor, Milwaukee, begun in 1914. There we have a building and four lots, where meetings are held. A Sunday-school is conducted. This Mission is in the heart of a new colony and promises great things. The property is very valuable. The Wawatosa Mission began in 1916. Here the work is carried on, however, entirely in the English language.

In 1910 Miss Eyerick visited Italy to study the people and their religious and social conditions and induced a converted priest of the Catholic Church to come to America to assist in the work among the Italians in this country. This was Rev. A. Giuliani. He was a priest in full orders for eight years, serving a large parish near the city of Rome. He has very prominent connections among the Roman hierarchy and was ordained to the priesthood by the Vicar of the Pope in the Vatican. He was converted in 1909 and studied Protestant Theology in the Methodist University in Rome. He came to the

United States in January, 1911, at once joined our Mission and began work in Milwaukee. In April of that year he and Miss Eyerick were married. This union greatly strengthened the work and added much to the permanence of the Mission. Bro. Giuliani has many advantages as a missionary among the Italians. Being an Italian he knows his people. Having been a priest he knows the Catholic view-point and knows how to meet it. Their marital union ended all too soon, according to human judgment, in the sudden death of Mrs. Giuliani in July, 1916, leaving her husband with an infant son. She died in the midst of her wonderful work, mourned by multitudes of Italians whom she had befriended and helped in many ways.

But the work did not stop with her death. Bro. Giuliani has ever since carried on the work faithfully and with signal success. After several years he married again, this time Miss Clara, daughter of Rev. R. Eilert of the Wisconsin Conference. She, too, is a faithful and efficient worker, a real helpmeet to her husband.

Rev. Giuliani carries on the work in the various stations in Milwaukee. Miss Mary Nippert

assists efficiently in the various phases of the work. Today we have in the Missions in Milwaukee 254 members, and last year these contributed the sum of $2,047.00 toward the support of the Mission. One of the fruits of the work in Milwaukee is Rev. A. Germanotta, who is our faithful missionary in Racine, Wis. Another is Prof. A. Napoli, at the head of the Department of Latin Languages in the University of Michigan at Ann Arbor.

Racine, Wisconsin, Mission.—The work among the Italians in the city of Racine, Wisconsin, was begun in 1912 by Rev. and Mrs. A. Giuliani. As an outgrowth of the Mission a chapel has been erected and work established also in North Racine by the present missionary, Rev. A. Germanotta. The Mission in Racine has had a hard struggle for years, having fallen into evil hands at one time, and it has taken time and much prayer and labor to overcome the difficulties that had thus been created. The membership in Racine now numbers 39. The Sunday-school enrollment is 178. There are other organizations with considerable memberships. The present outlook is hopeful. New families are becoming

interested, and there is a growing interest in the mission in the community. Besides the religious work the Mission does social work, for there are many poor. A very important educational work is carried on in night schools, both in the Italian and the English language. Deaconess Hulda Christner is the assistant here.

Kenosha, Wisconsin.—The Italian Mission in Kenosha was begun by Rev. G. Busacca in 1917, while he was in charge of the Mission in Racine. In 1922 the Mission was separated from Racine and Bro. Busacca placed in charge. The work here has greatly prospered. The present membership numbers 61. Twelve were converted during the past year and 10 united with the Church. The Sunday-school enrollment is 151. The congregation raised during the past year for all purposes $954.00, an average of $18.00 per member. There is also a full complement of other organizations. The church property, consisting of a church and parsonage, is valued at $22,000.00. Miss Tillie Droegkamp is the assistant here. Weekly sewing classes are carried on the year round, A night school has an enrollment of 52. Most of those enrolled take

lessons in preparation for citizenship. The future outlook is encouraging. Interest is growing. Although there are none but Italians and children of Italian parents, yet two-thirds of the services are now carried on in the English language. So one by one these people of a strange tongue and nationality and of another religious faith are won for the spiritual kingdom of Christ and saved from sin and helped in the way of right living.

To the Woman's Missionary Society much credit is due for the great service they have rendered all these years in supporting financially the Mission among the Italians. It has been no small tax upon their resources, but they have not failed. Not only financially but morally they have given loyal support to this difficult but important work. Prayers unceasing have gone up to God in its behalf. They are rewarded in seeing the many true followers of Christ, the many devoted and loyal, truly converted Christians which the Mission has brought into the Church.

II. The Kentucky Mountaineer Mission

The founding of our Mission among the mountaineers of Kentucky would be an interesting story if given in all its details, and for those who were directly connected with its beginnings it was in some respects a thrilling experience. When we remember that the beginning was of comparatively recent date and think of what has already been accomplished spiritually, educationally, socially and industrially; effecting the transformation of individuals and of communities, we marvel at the results.

As in the case of our foreign missions, the primary credit for the undertaking belongs to the Woman's Missionary Society of the United Evangelical Church before the merger of the Evangelical Association with the United Evangelical Church. At a meeting of the Board of Missions of the latter church, the Woman's Board called attention to work being done by a Miss Jenson of Pittsburg Mission among the mountaineers and in the lumber camps of Virginia and West Virginia, and suggested the advisability of doing this kind of work. The following committee was appointed to investi-

gate and with authority to look after and care for this work and report at the next meeting of the Board: Corresponding Secretary Dr. B. H. Niebel, Bishop M. T. Maze, Rev. C. C. Poling, Mrs. Sarah Earnest Snyder and Rev. J. Q. A. Curry.

During the year following Secretary Niebel had considerable correspondence with various missionary agencies, and visited a section in Southwestern Virginia. But after duly considering the report of his findings the Committee did not favor entering that field, partly because other agencies were occupying the field. Then a trip was made to the Ozark Mountains in Arkansas, but it was found that this section was also provided for. At last, in December, 1920, Secretary Niebel once more fared forth, this time to Bell County, in the southeastern part of Kentucky. He was guided to this place through correspondence with Mr. Millard Knuckles, a leading citizen of the town of Beverly. This town consisted at that time of Mr. Knuckles' home and a small grocery store, which also served as Post Office. Mail was brought three times a week, on mule back. It is about nineteen miles from Pineville, the county seat of Bell county. It

is reached from a railroad station named Heyburn, from which one goes by saddle a distance of thirteen miles.

After due investigation it was decided to recommend this as the place for this new venture, for three reasons: first, because of the extreme need that was apparent everywhere; second, because no other other missionary agency was at work within thirty miles at least; and, third, because these mountaineers were anxious to have us come and agreed to stand by the work. The recommendation was adopted by the full committee of the Board, together with other leading officials of the Church. A sub-committee of three, consisting of Bishop M. T. Maze, Mrs. Sarah Earnest Snyder and Dr. B. H. Niebel, was appointed to go ahead and perfect all arrangements for buildings and for workers.

It was decided that Dr. Niebel should again visit the field, select a location, and make preliminary arrangements for buildings and for workers. This trip was taken the second week of April, 1921, and included an inspection of mission work at Hyden, the county seat of Leslie county, which mission was supported by a

Presbyterian congregation in New York City. This trip required a ride of about sixty miles through the mountains in a saddle. His companion was a boy to guide the way and return the mule. The four Knuckles brothers gave the privilege of selecting the site, donated it and the trees needed for lumber for our buildings, we being required to pay for the cutting, sawing and hauling. Tentative arrangements were also made for the sending of two teachers beginning with July.

Dr. Niebel made another trip in the latter part of May. At this time a contract was let for the building of a parsonage and the sawing of lumber for the ladies' dormitory and for the erection of a combination church and school building. The sub-committee succeeded in securing Rev. J. J. DeWall to be missionary in charge; and Miss Emeline L. Welsh of Amboy, Illinois, and Miss Myra Bowman of Johnstown, Pa., to teach in the schools. The ladies went to the field the second week of July. Miss Bowman had an average attendance of 50 pupils and Miss Welsh had an average of 65 pupils. Rev.

DeWall and family went to the field the latter part of August.

In reporting to the Board of Missions at that time, the corresponding secretary described the country and people as follows:

"The topography of this country is very rough, consisting of mountains for the most part quite steep, covered with timber of various kinds, mostly hard wood, and a very rocky surface. There are no public roads, only lumber-wagon tracks and mule paths. The country is traversed by following the streams, which have no bridges, and at many places one must ride or drive in the stream itself. It is evident that the mountaineers live about as their ancestors did, and that conditions are about as they were one hundred and twenty-five years ago.

"The mountaineers are pure blooded Americans. There are no foreigners or negroes here. The community is in this regard very different from a mining camp community where there is a mixture of races. The southern mountaineers are imbued with a patriotic spirit; they are loyal to our country. Isolated from modern ways and means of getting on in the world, they

lead a simple life, caring nothing for the superficialities of modern high living. If they have sufficient to eat and keep warm, and a place to sleep, their material wants are met. Although with little education, they are intelligent, and have a large degree of common sense and honor.

"This mountain section is undeveloped, but will yield its material resources for use some day, perhaps ere long. The timber is valuable. A ten thousand acre tract, only a mile from Mr. Knuckles' home, is untouched. A very good quality of coal is imbedded in the hills, awaiting the miner's pick, and a stub railway up the creek and a tunnel through the mountain as an outlet. Just back of Mr. Knuckles' home, straight into the mountains, is a vein of coal six feet thick; other veins lie deeper.

"Most of these people farm the little untimbered spots they find in the narrow valleys or on the steep mountain side. A garden spot here and another there. A patch of corn here and another there. Cows, pigs and chickens supply a part of their needs. They go to the little mill to have their corn ground, just as they did in the days of Daniel Boone, with a bag of corn

on the back of a mule. We saw women riding down the creek (in the water) on mules, with a bag of potatoes and a few chickens, to some mining camp ten or twelve miles away, where they would dispose of these supplies for a little money to meet needs at home that could not be met in any other way. This meant an all-day ride and, perhaps, wet clothing for these women."

The First Year of the Mission. This was from August, 1921, to August, 1922. Verily, God did wonders through our missionaries. The results were phenomenal. We can do no better than to quote from the report of Superintendent DeWall to the Board of Missions as given at that time:

"The year's work has demonstrated three things: In the first place it is apparent from my acquaintance in the five surrounding counties that our mission is located in the right place. Bishop Maze and Dr. Niebel could not, in my opinion, have chosen more wisely. There are places in the mountains where our work could have been established more easily; but in no place was there greater need. Our work is cen-

trally located in relation to the missions of other Boards. There is no interference.

"A second fact has been demonstrated by the year's work, and that is, that our Board is employing the right method to carry on this work. The problem here is not only to win converts, but to keep them won. To transform the character of these mountain people a great amount of religious, educational, social and industrial work must be done.

"A third fact that is apparent as a result of our year's work is, that it has met the approval of the better class of mountain people. As far as I know, we have the whole-hearted confidence of the people among whom we are working. The change that has taken place in this community is difficult to describe on paper. It is spiritual and must be felt in order to be appreciated. One year ago all but about a half dozen men within a radius of five miles were engaged in the moonshine business in one way or another. Drunkenness prevailed everywhere. Men, and occasionally even women and young boys and girls, were intoxicated regularly. The mountaineer, who is by nature quick tempered.

is doubly quick and violent when intoxicated. Threats and challenges pass between individuals and communities. Many men and boys arm themselves with pistols when they leave home. On Saturday evenings and on Sundays drunken crowds would ride up and down the creek roads, yelling and shooting. Homes were shot into and in one instance the dishes and lamps were shot off the table. Religious services would come to a sudden close when this crowd would come riding up, singing their vile songs in mockery of the Christian songs of worshipers. On one occasion two brothers and their cousins drew pistols on each other on opposite sides of a dead brother's coffin.

"Life was unsafe and lawlessness prevailed. Officers feared to make arrests, witnesses feared to testify. Altogether, the situation looked hopeless. At first I was determined not to deal with the moonshine business directly, hoping that the preaching of the gospel would bring peace and righteousness. When I discovered that the number of our Sunday-school scholars and worshipers was decreasing every Sunday for fear of the outlaws, I went to the leaders of the group and

begged them for their own sake and for the sake of the community to be decent. They promised everything I asked, but sent word to me that if I did not like the way they were running the country, I was welcome to return to the place from whence I came. I accepted their challenge. The next Sunday there were about twenty men present who were half drunk and fully armed. I made the announcement that not another nail would be driven into our half-completed buildings until I knew what the community would do about the moonshine business. I informed them that our church and school could not operate in the same community with the moonshine business and announced that on Monday afternoon a meeting would be held when I desired to discuss the matter with them. When the time of the meeting came, in spite of a heavy rain, the school house was filled with men, all seriously sober.

"At the meeting I stated kindly, yet positively, that if the better class of citizens did not take a firm stand against the moonshine business and for decent living and right citizenship, I would report the situation to our Board of Mis-

sions and await its decision in regard to the continuance of the Mission. I presented three propositions to that group of men: First, That each of them would discontinue the illegal sale, manufacture or transportation of liquor. Second, That each of them would report to the proper officers any one who continued the sale, manufacture or transportation of liquor. Third, That when the violators were brought to trial, each of them would, without reservation, testify honestly to all they knew about the case. Twenty-five men signed the document upon which this was written, and each took an oath before a notary public that they would do as they had promised. That meeting was the emancipation proclamation to this community. In less than a week every whiskey still within three miles was reported. Friends in Pineville twenty miles away pledged their money to help prosecute the violators. After a two days' and nights' man hunt through the mountains the leaders were captured. At their preliminary trial fifty-four separate charges were brought and the judge placed them under an aggregate of sixty thousand dollars peace and appearance bond.

The grand jury reduced the number of indictments to seven. They were tried under one of these indictments and sentenced to five years in the penitentiary. That trial, to a large extent, ended the curse of the mountains in this section. Church services increased in attendance and interest. Drunkenness is as rare as in the best sections of the north. Pistols have been laid away to accumulate rust. Peaceful families no longer flee from their homes at night. Industry is replacing indolence. Now some of those who were the worst moonshiners are helping to rid the mountains of violators of the prohibition law. Whiskey stills are broken to pieces.

"At the end of our first year of service our Sunday-school enrollment numbers 130. At the first annual rally day 148 were present. On that day the men's Bible class numbered 45. Our church services have an average attendance of 100 people, quiet, respectful and devout. An appointment at Jack's Creek, ten miles north of Beverly, has an attendance of 45 at Sunday-school and 75 at preaching services. Our five teachers have 223 pupils under their instruction. Each of these schools is opened every morning

with Scripture reading and prayer. In addition, Scripture verses and Bible lessons are taught daily. Our nurse, Miss Lydia B. Rice, lately arrived, is bringing healing to many for body and soul. At the present time (August, 1922), we have 22 church members. Our prayer meetings are well attended. Our buildings at Red Bird (Beverly) are well under way, and a teacher's cottage is being erected at Jack's Creek."

Thus ends the story of the first year of our Mission among the southern mountaineers. Truly, God did much with our undertaking.

Later Beginnings. The appointment at Red Bird, so named because of Red Bird creek flowing by, being the first appointment naturally needed first attention. Superintendent DeWall supervised the erection of buildings, one of which was the first public building, the first story used for day school, divided into rooms, and the second story an assembly room for church purposes. The size of this building is 60 by 34. It was dedicated on January 29, 1922, by B. H. Niebel. There were 85 present at a Saturday afternoon meeting. The audi-

torium was well filled at the dedicatory service on Sunday morning. The Blood of the Atonement and the power of Christ to save from sin by faith in Him was the subject of the afternoon sermon. On invitation 35 seekers bowed at the altar. It was a time of faith, confession and salvation. An offering of $51.00 was given to pay expenses of dedication.

As the work grew in volume, so that Rev. DeWall could no longer serve as superintendent of the Mission and pastor at Red Bird, Rev. Edward J. Miller was appointed pastor and also took charge of the day school at Red Bird. Rev. J. S. Deedrick was appointed to the position at Jacks Creek. The combined church and school building at Jacks Creek was dedicated by Bishop Maze on Sunday morning, Nov. 2, 1923, executive secretary G. E. Epp preaching an evangelistic sermon in the evening. Jacks Creek also has a parsonage.

The third year of the Mission the Beech Fork appointment was established with Rev. J. S. Deedrick as pastor and superintendent of day schools. A combined two story church and school building was erected; also a parsonage

a little later on. The church is 64 by 32 in size, with a front vestibule 16 by 16. The site is beautiful. The dedicatory service covered two days. On Saturday Judge R B. Roberts of the circuit court spoke in the morning and B. H. Niebel in the afternoon. On Sunday morning Hon. L. D. Lewis, ex-judge of the circuit court, a Presbyterian, delivered the first address and B. H. Niebel followed with the dedicatory sermon and ritual. Eleven persons united with the church and eight were baptized. On Friday night preceding our Kentucky friends destroyed a whiskey still only four miles away. The "stuff" was just ready to "run off."

A high school building at Red Bird was dedicated by B. H. Niebel in 1926. The first separate church building not to be used for day school purposes is located at the Red Bird appointment, and was dedicated by Rev. C. H. Stauffacher, Field Secretary of the Missionary Society, on May 8, 1927. It is a well-built, nicely-finished two story structure, presenting a beautiful appearance both inside and outside, and is named the "Stull Memorial Chapel of the Evangelical Church."

Such are the beginnings of our Kentucky Mountain Mission.

A dormitory at Beverly was built in 1922-3 and dedicated with appropriate services, by Executive Secretary-Treasurer George E. Epp, February 25th, 1923, as Knuckles Hall of the Red Bird Settlement School. This building was made possible by the generous aid given by the Knuckles brothers and other heirs of the late Thomas Knuckles. It is a three story structure with a capacity of 75 to 100 students, and cost about $25,000.

Fifth Annual Report, 1926. Conversions during the year 103, accessions to the church 80, total membership 229, preaching places 7, Sunday-schools 5, enrollment 473, Christian Endeavor leagues 4, Membership 162. Total estimated value of all property $70,000. In addition to the superintendent, the pastors and their wives, the lady teachers, we also have ladies in charge of the dormitories, Miss Rosa J. Dimmik being first, a skillful physician and surgeon in the person of Harlan S. Heim, and a more devoted, skillful nurse could not be found than Miss Lydia B. Rice, R. N., who is a ministering angel for soul and body for the suffering and distressed.

CHAPTER VII

From 1918 to 1922

It seems necessary, in order to secure continuity of record, to chronicle here a few of the vital and outstanding events in the two churches during the period of separate functioning.

YOUNG PEOPLE'S ORGANIZATIONS

The General Conference of the Evangelical Association in 1891 organized a young people's society, known as "The Young People's Alliance." Its first President was Rev. C. A. Thomas, and its Secretary was Rev. J. C. Hornberger.

The General Conference of the United Evangelical Church in 1891 authorized the organization of the Keystone League of Christian Endeavor, and the General Conference of 1894 adopted the Keystone League, incorporating provision for it in the Discipline of the Church. This Society was recognized by the United Society of Christian Endeavor and provided for

a denominational representative on its Board of Trustees. Rev. W. H. Fouke was its first President and Rev. U. F. Swengel was its first Secretary.

The organization of these young people's Societies was a timely step. It created and fostered a new type of church loyalty, based upon better knowledge of the Church, its history, doctrine, polity and spirit. It extended immensely the circle of acquaintances of our young people, delocalized their view-point, broadened their sympathies and kindled their religious enthusiasm. It opened new channels for service and stimulated them to holier and more consistent living. While it gave them interdenominational contacts, it deepened their intelligent appreciation of their own denomination, and gave them a real denominational consciousness. In the Keystone League President W. H. Foulke and Secretary U. F. Swengel exchanged places in 1902 and served till 1910, when Rev. J. Q. A. Curry was elected President and served in that capacity until the time of the merger in 1922. Rev. Daniel A. Poling, now the honored President of the International United Society of

Christian Endeavor and successor of the late Dr. Francis E. Clark, founder of the Society and originator of the whole Movement, became Secretary of the Keystone League and served for two years, resigning in 1912 to become Secretary of the Ohio State Christian Endeavor Society, when Rev. W. E. Peffley was elected to succeed him as Secretary, who served also until the time of the merger in 1922.

In the Young People's Alliance, after the first four years, in 1895, Rev. S. P. Spreng was elected President and Rev. J. C. Hornberger continued as Secretary. The former served as President until 1907, when Rev. G. Heinmiller was elected President, and Rev. F. C. Berger became Secretary. The secretaryship of the Young People's Alliance was made a full time office and combined with the Sunday-school. The Young People's Society was governed from the first by a Board of Control. In 1907 also a Sunday-school Board was elected and the Rev. F. C. Berger served as Secretary for both until 1919. At that time Rev. E. W. Praetorius was elected General Secretary of Sunday-schools and of the Young People's Alliance. He served in

that capacity until the merger, when he became General Secretary of the merged Sunday-school and Young People's Boards, in which office he is still serving. At the time of the merger of the two denominations the young people's societies and the two Sunday-school Boards were also merged. The young people's society is now known as the Evangelical League of Christian Endeavor. It had a combined membership at the time of the merger of the two Churches of 80,461. According to the Report for 1926 there are 76,000 enrolled in the various groups of the E. L. C. E.

Other important occurrences in this interval were the organization of Church Extension Societies in both bodies with a capital fund of $426,259.00 and, in the Association, the Superannuation Fund for the more adequate support of superannuated preachers and their families. This organization found instant favor and has been generously supported by the laity of the Church. It was adopted by the Merger agreement between the two Churches, and now has a total membership of 1,544, a list of 289 annuitants and a supporting fund of $1,498,926.00, a gain of $103,000.00 for the year.

The Evangelical Association having retained the original Publishing House in Cleveland, Ohio, the United Evangelical Church founded a Publishing House in 1893, located in Harrisburg, Pa., and Rev. S. L. Wiest became the first Publisher. The present splendid building at the corner of Third and Reily Streets, Harrisburg, was erected in 1918 and dedicated in October of that year. In the Western Publishing House, as it is now called, located at 1903 Woodland Avenue, Cleveland, Ohio, Rev. C. Hauser has been Publisher since 1910. Mr. Roy H. Stetler was elected Publisher of the Eastern Publishing House at Harrisburg, Pa., at the time of the merger in October, 1922, a position which he also still holds.

EDUCATIONAL INSTITUTIONS

The Evangelical Church has the following institutions of learning:

A) North Central College (formerly North-Western College), located since 1870 in Naperville, Illinois. Edward Everett Rall, Ph. D., President.

B) Albright College at Myerstown, Pa. (formerly Albright Collegiate Institute.) Dr. C. A. Bowman, President.

At present writing negotiations for merging Albright College with Schuylkill College at Reading, Pa., are under way and are making satisfactory progress. The two together will constitute an influential and worthy Evangelical institution of learning.

C) Schuylkill College, located in Reading, Pa. Warren F. Teel, Ph. D., President.

D) Western Union College, located at LeMars, Iowa, since 1920. Dr. C. A. Mock, President.

E) Evangelical Theological Seminary, located in Naperville, Illinois, since 1877. Rev. G. B. Kimmel, D. D., President.

F) Evangelical School of Theology, located in Reading, Pennsylvania, Bishop S. C. Breyfogel, D. D., LL. D., President.

G) Prediger-Seminar, Reutlingen, Wuerttemberg, Germany. Rev. J. Schempp, Jr., Director.

H) Aoyama Gakuin, Tokyo, Japan, in affiliation with the Methodist Church of Japan. Rev. A. A. Leininger, Professor.

These institutions are under the general direction of the Board of Education between the quadrennial sessions of the General Conference.

BENEVOLENT INSTITUTIONS

A) The Ebenezer Orphan Home at Flat Rock, Ohio, established in 1865. Rev. F. W. Huebner, Superintendent.

B) Lewisburg, Pa., Orphanage. Rev. A. A. Winter, Superintendent.

C) Ebenezer Old People's Home, Ebenezer, New York.

D) Evangelical Home for the Aged, Philadelphia, Pa. Rev. George F. Schmid, Superintendent.

E) Western Old People's Home, Cedar Falls, Iowa. Rev. W. C. Lang, Superintendent.

F) Evangelical Home for the Aged, Lewisburg, Pa. Rev. A. A. Winter, Superintendent.

G) Haven Hubbard Memorial Old People's Home, South Bend, Indiana. Rev. D. D. Spangler, Superintendent.

H) Pacific Old People's Home, Burbank, California.

I) Evangelical Deaconess Society, located in Chicago, Illinois, established in 1905. Rev. J.

H. Bauernfeind, Superintendent, and owning and operating the following hospitals:

1) Chicago Hospital on Wisconsin Street, Chicago.

2) Monroe, Wisconsin, Hospital. Superintendent, Mr. H. O. Wadowitz.

3) Allen Memorial Hospital, Waterloo, Iowa. Rev. Clinton F. Smith, Superintendent.

4) Evangelical Deaconess Hospital, Freeport, Illinois. Rev. J. G. Schwab, Superintendent.

OTHER HOSPITALS OWNED AND OPERATED BY BODIES OF EVANGELICALS

1) Evangelical Hospital, Bismarck, North Dakota.

2) West Side Hospital, St. Paul, Minnesota.

3) Evangelical Hospital, Lewisburg, Pa.

4) Evangelical Hospital, Brooklyn, New York.

5) Evangelical Hospital, Ortonville, Minnesota.

FORWARD MOVEMENT AND FORWARD CAMPAIGN

During the last three or four years before the Merger a most important financial campaign was launched and carried through in both bod-

ies. This was brought about by two major considerations: First, the urgent need of a great advance in building up the various institutions of the Church. Buildingss and endowments were imperatively needed. And, second, the era of financial prosperity in the United States and Canada, following upon the close of the world war, made it opportune to proceed with a very large program of progress.

The General Conference of the Evangelical Association, at its session in 1919, launched what was called The Forward Movement. The financial goal was set at $2,500,000.00. This was based upon a careful survey of the financial resources of the membership of the Church. Under a general organization each Annual Conference was organized and each congregation in a similar way. As a result of an intensive and carefully organized campaign throughout the conferences in North America, the magnificent sum of $2,872,000.00 was secured in pledges, of which amount $1,041,000.00 was actually paid within the three year period. There were also large spiritual goals—a hundred thousand conversions, and a multitude of life enlistments

for service on the part especially of the young people of the Church. The entire denomination entered enthusiastically into this campaign. The goals were more than reached. The financial goal in terms of cash and pledges reached almost three million dollars, many Conferences and congregations going "over the top," as the phrase goes. This meant much to the educational, missionary and benevolent institutions of the Church.

In the United Evangelical Church a similar campaign was launched, known as the Forward Campaign, by the General Conference in 1918. The financial goal was set at $1,000,000.00. A general and local organization was effected, and the result was also most gratifying. Although the movement had to contend with peculiar difficulties and obstacles, which we do not deem it necessary to name here, yet the sum of about $800,000.00 was secured in cash and pledges.

In both churches about 75% of the amount pledged has been paid and money is still coming in all the time. This is a gratifying result and a great achievement, the greatest by far the

Evangelical Church has undertaken. A combined total of more than three and one-half million dollars was pledged, and the most of this vast amount has been paid in. The result has been a wonderful advance in all lines of institutional endeavor. It shows, too, that we are no longer the poor church we were reputed to be, but that God has blessed our Evangelical people with means and with a spirit of willingness to support the work of the Church. It speaks of loyalty and devotion and consecration that is worthy of all praise and is a great encouragement to the leadership of the Church.

Notable events during this period must also be chronicled here briefly.

In the year 1900 the Centennial of the Evangelical Association was celebrated at Linwood Park, Ohio, by most inspiring exercises in the presence of a great multitude of Evangelicals from many parts of the United States, Canada and Europe.

In the year 1916, September 26-27, another Centennial was celebrated jointly by the United Evangelical Church and the Evangelical Association under the auspices of the Historical So-

ciety of the former Church. The exercises took place at Dreisbach's, Lewisburg, Winfield and New Berlin, all in Eastern Pennsylvania. This celebration was held in commemoration of the following among other events in the early history of the Church: a) At Dreisbach's the holding of the First General Conference and the permanent organization of the Evangelical Association in 1816; b) In the Eyer Barn at Winfield the organization of the publishing business of the denomination, and the sending out of the first missionaries; c) At Lewisburg the beginning of the work in New York State and in Canada by pioneers from Lewisburg class; d) At New Berlin the erection of the first church building and the first printing house.

In 1901 occurred the death of Bishop J. J. Esher. He had been a Bishop since 1863. He was a pioneer in many things. Before his election as Bishop he had done pioneer work in the frontiers of Wisconsin, Illinois and Iowa. He was the first Bishop to visit our work on the Pacific Coast; the first Bishop to visit Europe and he organized the first Conference on European soil. This was in 1867. He was the first

also to visit the Mission in Japan. This was in 1885. In connection with this visit to the Orient he, in company with Mrs. Esher, made a trip around the world. The story of his life is inextricably interwoven with the history of our Church from 1860 to 1900.

In 1904 Rev. Reuben Yeakel died. He was the first Corresponding Secretary of the Missionary Society, at one time Editor of the *Living Epistle* (now discontinued) and the Sunday-school Literature of the Church for eight years. From 1871 to 1879 he was a Bishop of the Church. Later he served as Principal of the Union Biblical Institute (now Evangelical Theological Seminary) at Naperville, Illinois, and then as official Historian of the Evangelical Association, Author of the Life of Jacob Albright and his Co-Laborers and of the Life of Bishop Joseph Long.

In 1915 Bishop Rudolph Dubs passed on to be with God. He was a man out of the West. He, too, was a pioneer in Illinois and Iowa. He was instrumental as financial agent for North-Western College, then located at Plainfield, Ill., in securing funds and scholarships which brought

this institution of learning prominently before the ministers and laity of the Church. His activities in this direction greatly stimulated interest in higher education among our people. He was for eight years, from 1867 to 1875, Editor of the *Christliche Botschafter,* and under his editorship that periodical took a leading place among German Church organs in America. In 1875 he was elected Bishop and served until the time of the separation, after which he served as Bishop and Editor in the United Evangelical Church. He was Bishop for the second time in the United Evangelical Church at the time of his death. He was a strong preacher, a dynamic leader, a forceful personality.

In 1923 Bishop Thomas Bowman, who was elected as Bishop at the Philadelphia General Conference in 1875, with Bishop Dubs, passed on to his eternal reward, after an unusual career. He was the first to round out forty years of service uninterruptedly as a Bishop in the Church, and possibly the only one in American Protestantism to have that distinction. We mention him here, also, because he was the only one of the Bishops of the time of division who

lived to witness the reunion in Detroit in 1922. He was present on that memorable fourteenth day of October and rejoiced exceedingly in the consummation of the Merger for which he had labored and which he had advocated for many years. He had retired from active service in the Episcopal office at the General Conference of the Evangelical Association in Los Angeles, California, in 1915. He was an eloquent preacher, a progressive leader and a successful executive.

CHAPTER VIII

Official Roster

Necrology

Bishops	Years of Service	Died
Jacob Albright, Founder	1808-1809	1809
John Seybert	1839-1860	1860
Joseph Long	1843-1869	1869
W. W. Orwig	1859-1863	1889
John J. Esher	1863-1901	1901
Reuben Yeakel	1871-1879	1904
Rudolph Dubs (Ev. Assoc.)	1875-1891	
Rudolph Dubs (U. E.)	1894-1902	
Rudolph Dubs (U. E.)	1914-1915	1915
Wm. Horn (E. A.)	1891-1915	1916
C. S. Haman (U. E.)	1891-1894	1916
H. B. Hartzler (U. E.)	1902-1910	1920
Uriah F. Swengel (U. E.)	1910-1918	1921
Gottlieb Heinmiller (E. A.)	1915-1922	1922
Thomas Bowman (E. A.)	1875-1915	1923
W. H. Fouke (U. E.)	1910-1918	1923
W. M. Stanford (U. E.)	1894-1902	1923

BISHOPS OF THE EVANGELICAL ASSOCIATION

J. J. Esher.....died in 1902
Thomas Bowman .....died in 1923
William Horn .....died in 1916
S. C. Breyfogel.....still in office
S. P. Spreng.....still in office
G. Heinmiller .....died in 1922
L. H. Seager .....still in office

BISHOPS OF THE UNITED EVANGELICAL CHURCH

Rudolph Dubs .....died in 1915
C. S. Haman .....died in 1916
H. B. Hartzler .....died in 1920
U. F. Swengel .....died in 1921
W. M. Stanford .....died in 1921
W. H. Fouke .....died in 1923
W. F. Heil.....
M. T. Maze .....still in office

BISHOPS OF THE EVANGELICAL CHURCH

S. C. Breyfogel.....still in office
S. P. Spreng.....still in office
L. H. Seager.....still in office
M. T. Maze.....still in office

J. F. Dunlap.....still in office
G. Heinmiller .....died in 1922
J. S. Stamm .....still in office
S. J. Umbreit (Europe) .....still in office

THE FOLLOWING HAVE SERVED AS PUBLISHING AGENTS:

(*New Berlin and Cleveland*)

Solomon Miller and Henry Niebel....1816-1820
George Miller 1820-1837
W. W. Orwig.....1836-1839 and 1867-1869
Charles Hammer .....1839-1843 and 1851-1867
John C. Reisner 1843-1847
Henry Fisher 1847-1851
William F. Schneider.....1869-1879
Martin Lauer, Senior Book Agent....1879-1893
William Yost, Junior Book Agent....1879-1887
Christian A. Thomas, Senior Book Agent 1893-1901
Henry Mattill, Junior Book Agent...1887-1901
Henry Mattill, Senior Book Agent...1901-1903
Judson H. Lamb, Junior Book Agent.1901-1903
Judson H. Lamb, Senior Book Agent.1903-1909
Carl Hauser, Junior Book Agent.....1903-1909
Carl Hauser, Publisher, (Still in Office) 1903-

(*Harrisburg*)

Samuel L. Wiest 1893-1910
J. J. Nungesser 1910-1922
Roy H. Stetler (Still in Office).....1922

EDITORS CHRISTLICHE BOTSCHAFTER:

W. W. Orwig..1836-1843; 1851-1855; 1863-1867
Adam Ettinger 1843-1847
Nicholas Gehr 1847-1849
Charles G. Koch 1855-1863
Rudolph Dubs 1867-1875
Martin Lauer 1875-1879
William Horn 1879-1891
G. Heinmiller 1891-1915
T. C. Meckel.....still in office 1915-

EDITORS EVANGELICAL MESSENGER:

Nicholas Gehr 1847-1849
Henry Fisher 1849-1855
John Dreisbach 1855-1858
Theophilus G. Clewell 1858-1870
Reuben Yeakel .....Ad Interim
Jacob Hartzler 1871-1879
Henry B. Hartzler 1879-1887

Samuel P. Spreng 1887-1907
William H. Bucks 1907-1915
Edwin G. Frye 1915-1922

EDITORS DAS EVAGELISCHE MAGAZIN AND GERMAN SUNDAY-SCHOOL AND YOUNG PEOPLE'S LITERATURE:

William Horn 1871-1879
Charles A. Thomas 1879-1893
William Horn 1893-1895
C. F. Zimmerman 1895-1903
Christian Staebler 1903-1926
J. E. Klein 1926-

EDITORS LIVING EPISTLE, AND ENGLISH SUNDAY-SCHOOL AND YOUNG PEOPLE'S LITERATURE:

Jacob Young 1871-1875
Hezekiah J. Bowman 1875-1883
Peter W. Raidabaugh 1883-1887
John C. Hornberger 1887-1899
Judson H. Lamb 1899-1901
Lawrence H. Seager 1901-1911
Howard A. Kramer.....1911-1919

(*Living Epistle* discontinued in 1919)
W. C. Hallwachs 1919-1922
W. C. Hallwachs, Editor *Evangelical Endeavorer* .....1922-1927; Died 1927

EDITORS OF THE EVANGELICAL:

Henry B. Hartzler 1894-1902; 1910-1920
Wesley M. Stanford 1902-1910
Ammon E. Hangen 1920-1922

EDITORS SUNDAY-SCHOOL LITERATURE OF THE UNITED EVANGELICAL CHURCH:

U. F. Swengel 1894-1898
J. D. Woodring 1898-1902
W. H. Fouke 1902-1910
W. M. Stanford 1910-1914
W. M. Stanford and L. C. Hunt.....1914-1916
W. M. Stanford and W. E. Peffley....1916-1922

EDITORS EVANGELISCHE ZEITSCHRIFT:

C. Newton Dubs
Rudolph Dubs
Christian Ott

EDITORS OF THE YOUNG PEOPLE'S PAPER OF THE UNITED EVANGELICAL CHURCH:

U. F. Swengel and W. H. Fouke.....1896-1898
W. H. Fouke 1898-1910
D. A. Poling 1910-1912
W. E. Peffley 1912-1914
W. M. Stanford and L. C. Hunt.....1914-1916
W. M. Stanford and W. E. Peffley....1916-1922

BISHOPS OF THE EVANGELICAL ASSOCIATION AT THE TIME OF THE MERGER:

S. C. Breyfogel
S. P. Spreng
L. H. Seager
G. Heinmiller

BISHOPS OF THE UNITED EVANGELICAL CHURCH AT THE TIME OF THE MERGER:

W. F. Heil
M. T. Maze

PRESENT GENERAL OFFICERS OF THE EVANGELCAL CHURCH (1927):

Bishops:

Sylvanus C. Breyfogel, D. D., LL. D.....
.....In office since 1891
Samuel P. Spreng, D. D....In office since 1907
Lawrence H. Seager, D. D..In office since 1915
Martin T. Maze, D. D.....In office since 1918
John F. Dunlap, D. D.....In office since 1922
John S. Stamm, M. A., B. D...Elected in 1926
Samuel J. Umbreit, D. D.....Elected in 1926

Publishers:

Carl Hauser
Roy M. Stetler

Editors:

Der Christliche Botschafter, Theodore C. Meckel
The Evangelical-Messenger, Edwin G. Frye, D. D., Ammon E. Hangen, D. D.
Sunday-school Literature, W. E. Peffley, D. D., G. L. Schaller
German Sunday-school Magazine Literature, John E. Klein
Evangelical Endeavorer, W. C. Hallwachs (Died 1927)

Evangelical Endeavorer, ad interim, E. W. Praetorius
Raymond M. Veh, 1927

OFFICERS OF THE MISSIONARY SOCIETY:

Executive-Secretary, George E. Epp
Field Secretary, Charles H. Stauffacher, D. D.
Honorary Secretary, B. H. Niebel, D. D.

SECRETARIES

COMMISSION ON EVANGELISM

B. R. Wiener (Died 1927)
Bishop J. S. Stamm, ad interim

BOARD OF RELIGIOUS EDUCATION

E. W. Praetorius

THE END